CHARACTER

TEXT BOOK ON PRINCIPLES of MORAL CONDUCT

BY
HENRY VARNUM
AND
HENRIETTA HERON

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CHARACTER

A Text-book on Principles of Moral Conduct

For use in private and public schools, Bible schools, colleges, universities, homes, and in study classes of various organizations and societies; also for individual use of teachers, parents, religious leaders, lecturers, writers, and an aid to self-culture.

BY

HENRY VARNUM and HENRIETTA HERON

"We have come too late, by several thousand years, to say anything new in morality."

"Character is what you are; reputation, what others think you are."

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By Henry Varnum and Henrietta Heron

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CHARACTER is the immortal essence, the one thing that age does not decay nor death destroy. It is the one possession we take with us into the next life—touched with glory, not destroyed by death.

The building of character is a lifelong task; once we choose it as the supreme purpose of life, we begin to see the things of time in their true perspective. The difficulties and trials and sufferings and sorrow, the heartaches and disappointments, the disillusionments which come through our handling of things, or our contact with persons, are no longer experiences to crush us, but become transformed into glorious opportunities—opportunities to grow character.

H. H.

INTRODUCTION

THERE are text-books on every subject to be taught to youth except that of morals. There are many books dealing with the subject of morals, but none, so far as I know, arranged in such a way as to be practical for use as a text-book for all ages and classes. It occurred to me that such a book would fill a real need, and I determined to make an effort to supply that need. The magnitude of the work appalled me, and it has proved to be even greater than I at first anticipated. Several years of leisure time have gone into the preparation of this book, but I believe the result to be worthy the effort.

There has been no attempt on my part at originality—rather have I sought to gather together principles of moral conduct which have stood the test of ages and which are universally recognized as laws of moral life.

The book is entirely free from religious creeds or doctrines—it deals strictly with moral laws which are applicable to all peoples, and the book, therefore, is suitable for universal use.

There is, at present, an insistent demand that youth be taught moral laws as painstakingly and as systematically as they are taught arithmetic and other subjects required for success in life. This book will aid to such teachings. It is, so far as I am advised, the first book on the subject prepared for text-book use.

I send it forth as my contribution to help build into the character of youth these principles of moral life.

HENRY VARNUM.

USES

THIS book is prepared primarily as a text-book for classroom use. Previous editions of the book have met with marked success in public schools of various grades, as well as in colleges and universities.

It is also suitable for a reference-book for writers, lecturers and religious leaders. Parents have expressed themselves as finding it invaluable in the home training of their children in morals. It will also meet the need of individual students desiring moral culture.

ARRANGEMENT AND CLASSIFICATION

THE arrangement and classification of the subjects in this book are not arbitrary, and, in many instances, thoughts on one subject will be found under different headings. Nor are the subjects arranged in an altogether logical sequence, although the earlier lessons are such as younger children can more readily understand, while the later lessons may require more mature thought. The main purpose of the classification and arrangement, and of the numbering of the paragraphs, is to make the book practical for classroom use, and convenient for ready reference by the individual student.

H. V.

EDITORIAL NOTE

THIS book was first published some years ago and met with instant favor. It was first used as a text-book in public schools, among them the public schools of Brooklyn, New York, then was introduced into various colleges and universities. It has been highly commended by lecturers, writers and religious workers as a reference-book. For many years this book has been in use in St. Paul's College in Tarsus, Asia Minor. It has already been translated into the Armenian language, and translations into other foreign languages have been requested, indicating its universal appeal.

It has been my privilege to edit the book before the printing of this new edition. In all instances I have sought to maintain the writer's original thought, but have recast some of the sentences in order to make each statement, so far as possible, stand alone. Some new material has been introduced.

There are some seemingly contradictory statements in each lesson, but these are given to present a general interpretation of the theme.

The combined use of the second and third persons in each lesson may not be considered desirable by some, yet it will be seen to have some advantages, which no doubt the author had in mind in the preparation of the original manuscript.

It is needless to state that no theme is exhausted. The lessons are intended to be suggestive, to arouse thought, to bring about interesting and helpful conversation on the things relating to character.

We welcome suggestions and criticisms from any who use this book. Such suggestions and criticisms will be kept on file, and those which prove valuable will be incorporated in new editions as they are published from time to time.

HENRIETTA HERON.

CHARACTER

BOOK ONE

Part 1. God

Thou art, O God, the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee;
Where'er we turn, Thy glories shine,
And all things fair and bright are Thine.—*Moore.*

1. God is love.

2. God is the Infinite and Eternal Energy, from which all things proceed; the power present in every activity—physical, mental and spiritual.

3. The forces and energies of nature bear indubitable testimony to the existence of a Divine mind, not only outside themselves, but in themselves and through themselves.

4. God is not visible to man, but His presence is abundantly manifested to the reason of man.

5. God is the first cause of all things.

6. Infinite goodness, truth and beauty are the attributes of God and contributed by Him to things.

7. God made and rules the universe.

8. The earth is God's, and the fullness thereof; the world, and they that dwell therein.

9. God's work is perfect; all His ways are judgment; He is God of truth and without iniquity; just and right is He.

10. God is character. To love God is to love a good character and to strive to attain it.

11. Every child should be reared from the cradle in the firm belief that it is made in the image of the Creator, and with godlike attributes; that it was intended for success, not failure; for happiness, not unhappiness; for harmony, not discord.

12. Nothing affirms more strongly the existence of God than the works of His hands, for it is impossible to dwell upon the sublimity of the landscape, the immensity of the sea, the order of the heavenly bodies, without arriving at the conclusion that God is present in His works.

BOOK ONE

Part 2. Praise God

Father of spirits! Thine all secrets be.
I bless Thee for the light Thou hast revealed,
And that Thou hidest. Part of me I see,
And part of me Thy wisdom hath concealed,
Till the new life divulge it. —*Owen Meredith.*

1. Let not the blessings you receive daily from God make you not to value them or not to praise Him because they are common.

2. You shall worship the Lord your God, and Him only shall you worship.

3. Believe in the God who has written in your heart the law of duty, the law of progress, the law of sacrifice and service for others.

4. All places of worship are invitations to praise God, and should be accorded reverence, whether you enter and partake in the services or not.

5. Accord respect to all sincere religious services, whether you belong to the believers who direct them or not, and take part in such as are in harmony with your belief. Church attendance and association in religious gatherings, in a spirit of reverence and worship, has a most salutary effect upon building a sensitive moral character.

6. Give thanks unto the Lord, for He is good, for His mercy endures forever.

7. Any act that alleviates or mitigates the sorrows or sufferings of any living creature is an act of praise to God and a benefit to the doer as well.

8. To kindly treat the aged, to wait on their comfort, and to respectfully listen to their words, is a noble way to praise God.

9. Care of and kindness to dumb animals and the cultivation of flowers for their beauty and fragrance, may be considered as acts of praise to the Maker of them.

10. He who loves God loves his neighbor—poor or rich —and can not fail to be just, true and merciful.

11. Bless the Lord, O my soul, and all that is within me, bless His holy name.

CHARACTER

BOOK ONE

Part 3. Serve God

Father of life and light! Thou God supreme!
Oh, teach me what is good! teach me Thyself!
Save me from folly, vanity and vice,
From every low pursuit! and feed my soul
With knowledge, conscious peace and virtue pure;
Sacred, substantial, never-fading bliss. —*Thompson.*

1. The God who is regarded as the authority of the moral law is not worshiped because He is unknowable, but because His commandments, which are obviously knowable, are true; because those who neglect His commandments will bring down upon themselves and others the curses of disobedience of the moral laws of nature, while those who obey them will change the curses into blessings.

2. Your best should be given to Him who gives His best to you.

3. You shall love the Lord your God with all your heart, and with all your soul, and with all your might.

4. You shall keep His statutes and His commandments, that it may go well with you and with your children after you, and that you may prolong your days upon the earth, which the Lord your God has given you.

5. Keep God's commandments because you love Him, not because you hope for His rewards or fear the punishment of broken laws.

6. The service of man for the love of man is good, but the service of God is better, for it includes all the other, and renders us impervious to the slights and annoyances that were before so real to us.

7. God is pure, and to be pure in thought, word and deed is to serve Him who is purity and life.

8. God is the authority of conduct. Obedience to God is morality; disobedience, immorality.

9. The sanctioned disregard of the moral laws and rules of educated society by any one, at any time, and in any place, is no excuse for your participation when you know such action to be wrong, and you are not only to refrain from participating, but to help others to do so.

CHARACTER

BOOK TWO

Part 1. Childhood

They are idols of hearts and of households;
They are angels of God in disguise;
His sunlight still sleeps in their tresses,
His glory still gleams in their eyes.
—*Chas. M. Dickenson.*

1. The child comes laughing down the stream of life. Life seems to him a joyous, playful thing. Yet hourly, momentarily, he is marking out the course in which his future is apt to flow.

2. Children have a real character, and an essential being of themselves.

3. A child should be happy; he must, in every way, be made happy; everything ought to be done to conduce to his happiness, to give him joy, gladness and pleasure.

4. The child has a right to ask questions and to be fairly answered; not to be snubbed as if he were guilty of an impertinence, nor ignored as though his desire for information were of no consequence, nor misled as if it did not signify whether true or false impressions were made upon his mind.

5. As the character is biased in early life, so it generally remains, gradually assuming its permanent form as maturity is reached.

6. For the child the most important era of life is when he begins to color and mold himself by companionship with others.

7. The mind of childhood is like wax to receive, but like marble to hold every impression made upon it, be it for good or for evil.

8. The child can not help imitating what it sees. Everything to him is a model—of manner, of gesture, of speech, of habit, of character.

9. Childhood is a mirror which reflects in after life the images first presented to it. First things make deepest impressions. The first joy, the first sorrow, the first success, the first achievement, the first misadventure, paint the foreground of his life.

10. Those impulses to conduct which last the longest and are rooted the deepest always have their origin near birth. It is then that the germs of virtues or vices, of feelings or sentiments, are first implanted which determine the character for life.

11. The child's character is the nucleus of the man's; all later education is merely increased development; the form of the crystal remains the same.

12. The least and most imperceptible impressions received in infancy have consequences very important and of long duration.

13. The folly of the child becomes the vice of the youth, and then the crime of the man.

14. Auspicious is the day in which the child is helped to accept the truth that the measures of character are justice, love, purity, truth, honor and faith.

15. There is no higher office than that of a teacher of youth, as there is nothing on earth so precious as the mind, soul and character of a child.

16. Children are wonderful imitators, so that it is comparatively easy to lead them early into good ways.

17. All persons are more apt to learn through the eye than the ear, and whatever is seen makes a deeper impression than anything that is merely read or heard. This is especially the case in early youth, when the eye is the chief inlet of knowledge.

18. Precocity is not a sign of ability, and should not be unduly encouraged.

19. Kindness, politeness, constant love, and all due consideration, the child should have; but justice is as important as affection.

20. Fairness, not severity nor constant concessions, is what a child appreciates. If you behave fairly to the child, giving to him the healthy reaction of common justice, you help him to live easily and rightly in the world before him.

21. Not what the child wishes, nor what the mother wishes, is the standard of measurement, but what is really beneficial to the child.

22. Childhood is as much a part of life as adulthood, and should be enjoyed and made the most of for itself quite as much as for a preparation for later life.

BOOK TWO

Part 2. Parents

By degrees
The human blossom blows, and every day,
Soft, as it rolls along, shows some new charm,
The father's lustre and the mother's bloom.
The infant reason grows apace, and calls
For the kind hand of an assiduous care.
Delightful task! to rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe the enlivening spirit, and to fix
The generous purpose in the glowing heart.
—*Thompson.*

1. Every child should represent a higher step in social growth than its parents, and every parent should reverently recognize this. For a time the parent has the advantage. He has knowledge, experience, skill and power, and, in the order of nature, he is set to nourish the younger generation till it supplant him.

2. The work of parenthood is not only to guard and nourish the young, but to develop the qualities needed in the mature.

3. You have the power, by example and story, of filling the child with inspiring ideals, so as to give direction to its will and energy of growth to its character.

4. You can so mold the child's environment that suggestions of good—physical, mental and moral—and not evil, are ever unconsciously sowing themselves in its brain.

5. No education or influence, however powerful it may be, can altogether overcome, in after life, the effect of the bias given to the character of children by the daily example of their parents, which is absorbed imperceptibly into the inmost soul with lasting impression.

6. The child at length imbibes ideas; under proper influence he learns to obey, to control himself, to be kind to others, to be dutiful and happy. He has a will of his own, but whether it will be well or ill directed depends very much upon parental influences.

7. To surround a growing creature with artificial difficulties, to fail to understand or to allow for the natural difficulties of his age, and then punish with arbitrary retribution the behavior which is sure to appear, is not the kind of discipline which makes wise, strong, self-governing citizens.

8. It is the parents' duty to provide proper food, to insure proper rest, and to allow and encourage proper exercise. This is needed as a physical basis for right brain growth. The brain should not be overstimulated and developed at the expense of the other organs.

9. The more carefully and wisely children are taught and trained by their parents, the less they and others need suffer afterwards.

10. A parent who sends his son into the world uneducated and without training in any art or science, does a great injury to mankind as well as to his own family; for he defrauds the community of a useful citizen and bequeaths to it a nuisance.

11. Parents have it in their power to inspire their children to abhor that which is evil and to cleave to that which is good.

12. Children seldom rise higher than the fountain-head of the mother's character.

13. A mother needs a symmetrical character of firmness and gentleness combined, with the deep consciousness that she must train her children, not for herself alone, but to be a blessing to themselves and a blessing to the world.

14. A foundation principle of character is honoring one's father and mother.

15. Parents may not always be right, but usually their sincere desire for their child's highest welfare entitles them to the child's honor and obedience.

16. The majority of great men have attributed their greatness to their mother's influence.

17. Motherhood is the greatest career for any woman. There have been substitutes provided for almost everything except "mother."

18. The child's idea of God as a Father is determined largely by the kind of human father he has.

19. Anticipation of parenthood is a challenge to clean living in youth.

BOOK TWO

Part 3. Love

Ah! how skillful grows the hand
That obeyeth love's command!
It is the heart, and not the brain,
That to the highest doth attain,
And he who followeth love's behest
Far excelleth all the rest. —*Longfellow.*

1. Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

2. Love is God in human nature—enlightening, refining, purifying. In the life designed by God for man, law and love blend into a perfect character, reproducing the divine personality so far as the limitations of a human being permit.

3. Of all great things in the world there is none greater than love, and he who loves most is most like God.

4. There is nothing on earth worthy of being compared to love. No other thing can give, by itself, unalloyed happiness.

5. Love strengthens character and surrounds it with bulwarks.

6. Love is the one word that sums up all the duties that you owe to all forms of living beings.

7. Love is the universal principle of good. It is glorified in human intelligence. It is the only remedy for the woes of the human race.

8. The love of kindred or family ties—the affections—constitute not only one of the dearest bonds on earth, but the basis also, or germ, of universal benevolence.

9. Love sees the glory in the grass, in the sunshine, in the flowers. It encourages happy thoughts, and lives in an atmosphere of cheerfulness. It costs nothing, and yet is invaluable, for it blesses its possessor and grows up in abundant happiness in the bosoms of others. Even its sorrows are linked with pleasures, and its very tears are sweet.

10. To love and to be loved is the greatest happiness of existence.

11. You can not be envious, avaricious, hard-hearted; you can not be gross, sensual, unclean, if you love. Love is the death of all bitter and unholy moods of the soul, because love lifts you out of yourself and teaches you to live in another.

12. By loving whatever is lovable in those around you, love will flow back from them to you, and all life will be enriched thereby.

13. Love has no commandment; she does all things of herself spontaneously—anticipates the need, hastens and delays not. She needs no driving.

14. The love which is the outcome of esteem and admiration has an elevating and purifying effect on the character.

15. Love is the grand remedy for all the ills of the mind. It is the great solvent for anger, hatred, jealousy and all the bitter animosities.

16. Love will creep when it can not walk; will accomplish that, by imperceptible methods, which force could never achieve.

17. There is that in the human heart which responds to the voice of gentle, sympathetic love, when all other agencies have lost their power.

18. Love lasts through life and adapts itself to every age and circumstance; in childhood, for father and mother; in manhood, for wife; in age, for children; and, throughout life, for brothers, sisters, relatives and friends.

19. Love turns duty into delight.

20. Love should give wings to the feet of service and strength to the arms of labor.

21. Try love's way, because it begets truth and honesty in your heart and makes you fearless in your dealings with others.

22. Love has power to give in a moment what toil can scarcely give in an age.

23. Do not mind being called sentimental—you will have the great of all ages on your side.

24. Personal love leads us in time to universal love—that spirit of good will toward all mankind.

25. Human love helps us to an understanding of divine love.

BOOK TWO

Part 4. Obedience

If you're told to do a thing,
  And mean to do it, really,
Never let it be by halves,
  Do it fully, freely!
Do not make a poor excuse,
  Waiting, weak, unsteady;
All obedience worth the name
  Must be prompt and ready. —*Anon.*

1. The principle and habit of obedience, of respect for authority, should be wrought into the inmost nature from infancy.

2. Loving obedience must be the primary law of the family.

3. A little child of three can be as implicitly obedient as a youth of eighteen. The difference between the two lies, not in the principle, but in the nature of that which is requested.

4. That little feet should run on other people's errands and little hands should always be ready to be obliging, is necessary, not only for the children's own culture, but that the machinery of the home may run smoothly.

5. To teach the child to obey and to yield its will to the will of the parent is the first step towards building a great character.

6. It is not the code of conduct, however good, with its rewards or threats, that secures true obedience; it is the personal living influence wakening love and enthusiasm.

7. The true pupil yields his master a whole-hearted and unhesitating submission.

8. It is much easier to obey than to govern.

9. Obedience for reward must always stand lower than when it is the delightful expression of love.

10. All the good of which humanity is capable is comprised in obedience.

11. Obedience is the foundation of moral character.

12. Obedience to duty, at all costs and risks, is the very essence of the highest civilized life.

13. The duty of making your child obey springs from something beyond and above your own happiness and the smooth running of your home life. The habit of implicit and unquestioning obedience to parental authority is the foundation of good citizenship.

14. Because the child does not know what is best for it, it is bound to obey. Obedience is the first of filial duties.

15. To learn obeying is the fundamental art of governing.

16. As children grow up they should be helped to understand better and better the reasons why they are obliged to do thus and so. But, whether they understand or not, they must obey the moral law as it comes to them from the lips of their parents.

17. Those who learn the laws which govern men and things, and obey them, are the really great and successful men in the world.

18. Obedience to moral law is binding upon a man as long as he lives.

19. Willing and cheerful obedience, rendered in childhood in the home, and the lessons of submission and privation then learned, fit man for the life struggle which awaits him in the world.

20. Docility, subservience, a quick surrender of purpose, a wavering, untrained judgment—these are the qualities developed by unnecessarily required obedience.

21. Defective obedience is always the result of a defective life. You must learn to obey your own conscience as well as the rightful authority of others.

22. Rogues differ little; each begins as a disobedient son.

23. Disobedience to moral law and to conscience is the root of all sin and misery.

24. The precepts of morality which guide the practice of the good citizen are learned early in life.

25. In teaching obedience care must be exercised not to "break" the will of the child nor to encourage him to unthinking obedience, as either may lead to harmful results when he is later thrown upon his own resources.

26. Parents have a right to demand obedience only to that which is right, not merely to satisfy their pride, or to prove their stronger will, or to gratify their sense of power.

BOOK TWO

Part 5. Duty

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all. —*Mrs. Browning.*

1. The abiding sense of duty is the very crown of character. It is the upholding law of man in his highest attitudes. Without it the individual totters and falls before the first puff of adversity or temptation; whereas, inspired by it, the weakest becomes strong and full of courage.

2. Duty is the cement which binds the whole moral edifice together; without which all power, goodness, intellect, truth, happiness, love itself, can have no permanence.

3. Life is of little value unless it be consecrated to duty.

4. Duty is based upon a sense of justice—justice inspired by love, which is the most perfect form of goodness.

5. Duty rounds the whole of life, from our entrance into it until our exit from it—duty to superiors, duty to inferiors and duty to equals, duty to man and duty to God.

6. Duty is the end and aim of the highest life; the truest pleasure of all is that derived from the consciousness of its fulfillment.

7. When you are not too anxious about happiness, but devote yourself to the strict and unsparing performance of duty, then happiness comes of itself.

8. Duty will lead you to your place of service in the world and to your life-work, if you will let it do so.

9. Doing one's duty embodies the highest ideal of life and character. There may be nothing heroic about it, but the common lot of man is not heroic.

10. Duty is closely allied to truthfulness of character, and the dutiful man is, above all things, truthful in his actions. He says and he does the right thing in the right way and at the right time.

11. Whoever strives to do his duty faithfully is fulfilling the purpose for which he was created, and building up in himself the principles of noble character.

12. Duties are universally defined by bonds of relation.

13. Regular, prescribed duties have the first claim on your time, and should never be thrust aside by incidental things.

14. If a duty is binding and important, there should be no hesitation.

15. What it is your duty to do, you must do because it is right, not because any one can demand it of you.

16. Whatever interferes with the performance of a plain duty ought to be set aside.

17. You have each of you to do your duty in that sphere of life in which you have been placed.

18. Every person has duties towards those around him.

19. The sense of duty gives you the power of overcoming difficulties, of resisting temptations, of doing that for which you strive, of becoming honest, kind and true.

20. The sense of duty smooths your path through life. It helps you to know, to learn and to obey.

21. Duty, in its purest form, is so constraining that you never think, in performing it, of yourself at all.

22. Every time you perform a duty unselfishly, it yields you a little bit of happiness, but happiness will never give itself up except to the hand that performs the duty.

23. While duty, for the most part, applies to the conduct of affairs in common life by average men, it is also a sustaining power to men of the very highest standard of character.

24. You have not fulfilled every duty until you have fulfilled the duty of being pleasant.

25. Duty is not a sentiment, but a principle pervading life; it exhibits itself in conduct and in acts, which are mainly determined by your conscience and free will.

26. All higher motives, ideals, conceptions, sentiments in a man are of no account if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.

27. Banish the future; live only for the hour and its allotted work. Think not of the amount to be accomplished, the difficulties to be overcome, but set earnestly at the little task at your elbow, letting that be sufficient for the day; for surely our plain duty is "not to see what lies dimly at a distance, but to do what lies clearly at hand."

BOOK TWO

Part 6. Courtesy

There's nothing ill can dwell in such a temple;
If the ill spirit have so fair a house,
Good things will strive to dwell with 't.—*Shakespeare.*

1. While it is comparatively easy to be courteous toward strangers or toward people of distinction, it should be remembered that it is at home, in the family and among kindred, that an every-day politeness of manner is really most to be prized. There it confers substantial benefits and brings sweetest returns.

2. The lessons of courtesy, tact and good breeding are easily learned, and politeness soon becomes a second nature. Anybody can be charming who cares to be so.

3. Civilities are the garments of character.

4. The true spirit of civility is very closely allied to that of good morals.

5. Every child should be trained to courteous self-possession and a kindly regard for the rights of others.

6. In homes where true courtesy prevails, it seems to meet you on the threshold. You feel the kindly welcome on entering.

7. The trend of the home training shows itself early in a child's life, and often by single small acts it is made evident that the principles of courtesy are inculcated.

8. The truth of what you are escapes like fragrance from high civility and the soul of courtesy, and, on the other hand, marks as low-bred some who pride themselves on all the elegances of conduct.

9. Courtesy is the mark of good training, and, while it is only the exterior part, you must bear in mind that the world judges you to a great extent by appearances.

10. There are many little, trivial acts of courtesy which more clearly reveal your character than many vague phrases. These are easy to acquire, and their effect will last long.

11. Courtesy to women is always and everywhere imperative.

12. Do not delay courtesy through modesty. If a courteous act will make you or any of God's creatures happier by doing it, do it.

13. A courteous man always predisposes people in his favor; he creates everywhere an agreeable impression; he makes people willing to serve and anxious to keep him.

14. A fine courtesy is a fortune in itself. The good-mannered can go without riches, for they have passports everywhere.

15. Courtesy is a real ornament, the most beautiful dress that man or woman can wear, and worth more as a means of winning favor than the finest clothes and jewels ever worn.

16. Courtesy is to a man what beauty is to a woman. It creates an instantaneous impression in his behalf, while the opposite quality excites as quick a prejudice against him.

17. Courtesy is the only way to deal with the courteous, and the best way to deal with the rude.

18. While courtesy is not the most important acquirement, it has a great deal to do with your reputation and success.

19. In all affairs of life, courtesies of a small and trivial character are the ones which strike deepest to the grateful heart.

20. Courtesy, as a mere business quality, is worth its weight in gold.

21. Little courtesies are sometimes very great—great in their happy results.

22. It behooves a man, in every station and under every possible circumstance, to be as agreeable as possible to every one he meets.

23. Into the minutest details of daily life, into your hours of prosperity and adversity alike, in seasons of calm weather and in hours of storm and stress, enters the need of being agreeable and courteous.

24. It is a sign of a meager and half-developed nature to be too economical and sparing of thanks.

25. The truest inspiration for courteous actions is the cultivation of kindness in the heart.

26. Being thoughtful and considerate of others will enable one to be courteous even though he be ignorant of certain social laws.

CHARACTER

BOOK THREE

Part 1. Little Things

A little bit of patience often makes the sunshine come,
And a little bit of love makes a very happy home;
A little bit of hope makes a rainy day look gay,
And a little bit of charity makes glad a weary day.—*Anon.*

1. Character is made up of small duties faithfully performed—of self-denials, of self-sacrifices, of kindly acts of love and duty.

2. Opportunity to do one of the many little things that make life beautiful comes nearly every day and almost every waking hour. If you make the apparently trifling events of life beautiful and good, then your whole existence will be full of harmony and sweetness.

3. Trifles lighter than straws are levers in the upbuilding of character.

4. Keep your room, your person, and everything you have anything to do with, as orderly and neat as possible. Neatness is one of the great little things in human character.

5. No act or accident of your life is insignificant; the most trifling may be the germ of your destiny.

6. The struggle upward is only by the little here and the little there faithfully accomplished. It is only by recognizing each new task as a means of growth and performing it to the best of your ability that you shall presently arrive at the place where you wish to be.

7. Take trouble to render little services; great services may never be asked of you.

8. The most trivial tasks can be accomplished in a noble, gentle, regal spirit, which overrides and puts aside all petty, paltry feelings, and which elevates all little things.

9. Do little things faithfully and well now, so shall big things come to you by and by asking to be done.

10. Great things come naturally to him who has done small things well.

11. Do not wait for great things, for, while you wait, the door to little ones may close.

12. It is the aggregation of little things which makes the great ones.

13. You can all do little things, and do them well, if you will.

14. It is the little acts of kindness, the little courtesies, the disposition to be accommodating, to be helpful, to be sympathetic, to be unselfish, to be careful not to wound the feelings, to be charitable to the weaknesses of others, to be considerate—these are the little things which, added up at night, are found to contribute to the making of a happy day.

15. It is the little disputes, little faultfindings, little insinuations, little reflections, sharp criticisms, fretfulness and impatience, little unkindnesses, sarcasm, little discourtesies, that create most of the discord and unhappiness in the family.

16. Little deceptions and hypocrisies are the very beginnings of depravity, that develops itself in later years in the form of thefts, fraud, murder and higher crimes.

17. If you tolerate sin in what you think to be little things, you will soon indulge it in greater matters.

18. The bad thing about a little sin is that it will not stay little.

19. Some weakness, some self-indulgence, a quick temper, lack of decision, are little things, you say, when placed beside great abilities, but they have wrecked many a career.

20. Some little weakness of character may undermine or nullify the labor of years.

21. Trifles light as air sometimes suggest to the thinking mind ideas which revolutionize the world.

22. Many great men have testified that their whole lives have been influenced by some single remark made to them in their boyhood.

23. It is but the littleness of man that sees no greatness in trifles.

24. One of the prime causes of failure is the ignoring or neglect of details, the insignificant matters, as they are described.

25. To a truly great mind there are no little things.

26. "Trifles make perfection, and perfection is no trifle."

27. Much of life's happiness consists in rising above little hurts, little aches and little disappointments.

BOOK THREE

Part 2. Do Your Best

There are loyal hearts, there are spirits brave,
  There are souls that are pure and true!
Then give to the world the best you have,
  And the best will come back to you.
—*Madeline S. Bridges.*

1. It is your duty to make the most of your talents and opportunities, and, instead of discouraging yourself by comparisons and thoughts of limitations, to believe all things desired possible, as, indeed, almost all things are to a spirit bravely and firmly resolved to do his best.

2. No reward is comparable to the inward assurance that you have done your best.

3. The exercise of the highest faculties of the mind is not only stimulating, but creates the highest character.

4. Intelligent earnestness is essential, and ultimately wins, but it calls for the very best effort of which you are capable.

5. Work for others as if you were working for yourself and endeavoring to carve out your own fortune.

6. It is very important that you fill your place in an acceptable manner, and with credit to yourself.

7. You ought not to be satisfied with anything that can be improved.

8. Strive to excel in whatever you undertake and to win in open competition.

9. The most brilliant lives have often been those of men of ordinary gifts, who, using to the utmost such power as was given them, accomplished more than hundreds of men who were much more bountifully supplied with natural qualifications for greatness.

10. The greatest thing a man can do is to make the most possible out of the stuff that has been given to him. This is success, and there is no other.

11. Every occasion is great enough to demand your best work, your highest efforts.

12. Unless you put the best of yourself into what you do, your character will deteriorate.

13. He who does his best, whatever his lot may be, is on the sure road to advancement.

14. Being and doing your best is preparation for higher being and doing.

15. Life finds its noblest spring of excellence in the hidden impulse to do your best.

16. The standard for any young man ought not to be that he who does not do the best of any fails, but that he who does not do the best he can fails.

17. There is an inherent love in the human mind for wholeness, a demand that man shall come up to the highest standard; and there is an inherent protest or contempt for preventable deficiency.

18. Those who half do things do not realize that they not only spoil the work, but their character and happiness also.

19. Slipshod work always indicates a slipshod worker, and such a worker is dishonest.

20. Nobody has confidence in the one who half does things.

21. There is a splendid wealth of aspiration in youth, a pure and noble desire for the very highest.

22. In the eternal reckonings, rewards are not according to the number of our talents, but according to the faithful use of such talents as we have.

23. Every one has naturally the power of excelling in some one thing, and will surely do so, if faithful in his efforts.

24. God helps those who help themselves.

25. The world wants the very best. It wants your best.

26. No man fails who does his best.

27. Learn something and learn it well.

28. Make the most and best of yourself.

29. Whatsoever you find to do, do it with all your might.

30. Striving to be good is a direct road toward goodness.

31. Make every occasion a great occasion, for you can not tell when fate will take your measure for a higher place.

32. Success in life is not a matter so much of talent or opportunity as of concentration and persevering work.

BOOK THREE

Part 3. Thoughtfulness

Who does the best his circumstance allows,
Does well, acts nobly. —*Young.*

1. Thoughtfulness on the part of a child does great honor to its parents.

2. You can not too early cultivate presence of mind—that phase of thoughtfulness that is instantly ready, under all circumstances and in all emergencies, to do and say the very best thing conditions will permit.

3. Self-possession is one of the marks of the truly cultured; it denotes the possession of many other virtues.

4. It is better to do what your parents will want you to do before they ask you to do it. Be thoughtful and try to anticipate their desires for you, as well as for themselves.

5. Do not wait for your mother or father to tell you not to do certain things. Find out what their wishes are and follow them.

6. No pleasanter sight is there than young folks who are quick to perform little acts of thoughtfulness toward their elders.

7. Consideration is the soil in which wisdom may be expected to grow, and strength be given to every upspringing plant of duty.

8. All things are soon prepared in a well-ordered house.

9. An action well planned is half done.

10. The early years of man must make provision for the last.

11. Fight hard against hasty temper. A fit of passion may give you cause to mourn all the days of your life.

12. Think first and deeply, and speak last and concisely.

13. Acknowledge a mistake as soon as you discover you have made one.

14. A sound discretion is not so much indicated by never making a mistake as by never repeating it.

15. Guard your weak point, seeking ever to strengthen it.

16. The perfect lady and gentleman are always polite in public places, considerate of the comfort and wishes of others, and unobtrusive in their kindly ministrations to others.

17. Sweeter than the perfume of roses is a reputation for a kind, charitable, unselfish nature; a ready disposition to do to others any good turn in your power.

18. Never waste that which you do not need, but give it to the poor, even though you have to go to some trouble to do so.

19. There is no difference in quality between sins of omission and sins of commission.

20. Be advised to be always on your guard and never give needless occasion for offense.

21. True courtesy is kind. It exhibits itself in the disposition to contribute to the happiness of others, and thoughtfulness in refraining from all that may annoy them.

22. Always keep your wits about you and you will not be trampled on.

23. Be thoughtful of three things—temper, tongue and conduct.

24. Begin early to cultivate a habit of thoughtfulness and consideration for others, especially for those with whom you are closely associated.

25. The thoughtful man is the most useful man.

26. The thoughtful man is very charitable to those who differ from him and is never dogmatic in his utterances.

27. A thoughtful man knows it is possible for him to be mistaken and respects the opinions of others.

28. The most vigorous thinkers are those who have been taught early to make practical use of their knowledge.

29. You can not expect to be happy if you do not lead pure and useful lives.

30. Learn to deny yourself and prefer others.

31. Take trouble to say kindly things if you can perform no greater service.

32. Do not expect impossibilities, but simply the possible, for which proper efforts have been made.

33. A little thought and a little kindness are often worth much more to those we would help than money or material gifts.

BOOK THREE

Part 4. Selfishness

A little kingdom I possess,
Where thoughts and feelings dwell,
And very hard I find the task
Of governing it well;
For passion tempts and troubles me,
A wayward will misleads,
And selfishness its shadow casts
On all my words and deeds. —*Alice Cary.*

1. In the close association of the family, where all are interdependent, and the temper of one may make the prevailing atmosphere of the household joyous or sad for days together, it is incumbent to cultivate amiable dispositions and habits of unselfishness.

2. Self-forgetful, loving service of others is the secret of true happiness.

3. Selfishness in childhood displays itself most prominently in appropriating to itself things which it knows rightfully belongs to others, and in a refusal to allow other children to take a desirable part in games and diversions.

4. It is far better to yield where principles are not involved than to quarrel, and he who yields is the real conqueror. He conquers himself as well as others.

5. An unselfish child has more friends and really receives more favors than a selfish child.

6. No matter what your situation and prospects are, no matter if you are perfectly independent and heir to millions, you will certainly become a worthless character if you do not aim at something higher than your own selfish enjoyment—if you do not devote yourself to some useful and honorable calling.

7. You can not be truly rich if you are selfish.

8. Money, power and influence, when controlled by selfishness, become a curse that debases the mind and corrupts the heart.

9. You can not have friends unless you are willing to pay the price of being a friend. This is why the selfish are friendless.

10. The wisest men have taken care to uproot selfishness from their breasts.

11. Human selfishness is universal and has to be met and curbed with resolution.

12. It is not for yourself alone that you work and strive. It is for others as well as yourself. There are moral laws, domestic affections, home government and guidance, which stand on a higher level and are based on nobler considerations than mere selfish pleasures.

13. Self-partiality hides from you those very faults in yourself which you see and condemn in others.

14. To do good to those who do not appreciate it, to serve those who will never even know by whom the service was rendered, are marks of true unselfishness.

15. Among the minor trials of life none more persistently forces itself upon notice than a disregard for the rights of others.

16. Beware of a growing covetousness, for covetousness is, of all sins, one of the most insidious.

17. The covetous person lives as if the world was made altogether for him, and not he for the world; to take in everything and part with nothing.

18. The man who is always scheming and planning to get the better of somebody else will unconsciously blight and wither up the qualities which, if nurtured, would bring into fruitage the principles of true manhood.

19. The youth that is being constantly trained in shrewdness, sharpness, sagacity, cunning; that is ever on the alert to take advantage of a competitor's weakness, that uses those who have fallen as stepping-stones to his own elevation, is the result of a process of education which develops brute qualities and dwarfs manhood.

20. The truly unselfish person is interested in others, whether or not they are in themselves attractive.

21. Unselfishness seeks no human recognition.

22. Selfishness makes one unlovely and unlovable, and defeats the very object it seeks to attain.

23. A certain amount of selfishness is natural to childhood; acts indicating unusual selfishness call for correction.

24. Every experience of life gives opportunity of growing out of selfishness into the larger world of thoughtful consideration for others.

BOOK THREE

Part 5. Promptness

True worth is in being, not seeming—
In doing, each day that goes by,
Some little good, not in the dreaming
Of great things to do by and by. —*Alice Cary.*

1. Whatever business you have, do it the first moment you can; never by halves, but finish it without interruption, if possible.

2. Take time to deliberate and advise, but lose no time in executing your resolutions.

3. Do not live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end.

4. Work, play, study—whatever it is, take hold at once, and finish it squarely; then to the next thing, without losing any moments between.

5. A habit of prompt choice, of not allowing the mind to wander and balance between conflicting motives, is a most important one, and can not be too carefully cultivated.

6. Want of promptitude in action is a defect of character which is found to stand very much in the way of individual progress.

7. Many of the little duties of life are hard to perform if allowed to accumulate, but, dispatched promptly, are never irksome.

8. Take hold of the very first duty that comes to hand, and you will find the rest all fall into file, and follow after, like a company of well-drilled soldiers.

9. To-morrow-men never do anything. It is the to-day-men, the now-men, who accomplish the great things in the world.

10. Prompt, vigorous action robs a dreaded task of half its terrors.

11. The habit-forming period of life is the time to train yourself in the habit of doing the task that is yours as soon as circumstances demand.

12. When you have a disagreeable, perplexing thing to do, do not put off the doing. Anticipation will clothe it

with new difficulties, and fear of what, after all, may be more imaginary than real, will steal from you your peace of mind, and perhaps destroy your strength and ability to do the thing required.

13. Young people fail to satisfy the demands made upon them more often through lack of punctuality than by any other reason.

14. Let that which is commanded by a superior authority be done simply because it is commanded, and let it be done with punctuality.

15. Many a dismissal, rebuff, discouragemeat and failure at the beginning of a career could be avoided by making a cardinal point of being always on hand in the right place during every moment when subject to duty.

16. If you have been in the habit of half-doing things, of putting everything off until the last moment, resolve now, from this hour, that you will compel yourself to do whatever you undertake promptly and efficiently.

17. Promptness is the mother of confidence and gives credit.

18. In life, as in business, dispatch is better than discourse; and the shortest answer of all is doing.

19. The individual who is habitually tardy in meeting appointments is not likely to be respected or successful in life.

20. Take advantage of opportunities and utilize them to the best of your ability.

21. Golden opportunities present themselves almost every day to all; the important thing is to use them.

22. Do not brood over the past or dream too much of the future, but seize the instant and get your lesson from the hour.

23. Without promptness no success is possible.

24. Promptness takes the drudgery out of an occupation.

25. Tackle a task this way: First, weigh carefully what it will be necessary to do. Second, create a method or a plan for doing it. Then, with a singleness of purpose and a stubborn will, stick to the job until you get it done. This is the philosophy of action and the practice of achievement.

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BOOK THREE

Part 6. Procrastination

Procrastination is the thief of time;
Year after year it steals, till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal scene. —*Young.*

1. Everything in human character tends to go to wreck under the reign of procrastination, while prompt action gives to all things a corresponding and proportional life and energy.

2. Indecision becomes a disease and procrastination is its forerunner.

3. Procrastination stealthily snatches precious moments daily from every thoughtless life.

4. Procrastination makes you tardy at school, and just a little late in everything you do, until you have lost your reputation for promptness and injured your character.

5. To-morrow, the chance which was golden to-day, will be within the realm of the impossible.

6. There should be no loitering in the morning, thinking you can retrieve your losses in the evening.

7. The energy wasted in postponing until to-morrow a duty of to-day would often do the work.

8. It is waste of time and energy to dread the disagreeable. It must be faced promptly and duty fearlessly met.

9. If the habit of entering on what is not carried out and completed be allowed in early life, the evil tends to increase as long as you live.

10. It is generally the idle who complain they can not find time to do that which they fancy they wish.

11. A person may cause evil to others, not only by his action, but by his inaction, and in either case he is justly accountable for the injury.

12. Those who chase that phantom deceiver—to-morrow—never arrive anywhere, never come to anything but failure.

13. Many men have been cajoled and led to ruin by that fascinating word "to-morrow."

14. One reason some have to stay so long in the school of adversity is that they spend so much time crying over their lessons instead of learning them.

15. It is the essence of forceful character to take the initiative. In the affairs of the world, one who has to be constantly told, drawn out, or pushed ahead, in the long run usually gets left behind.

16. You should early learn that, in business and morals, he who hesitates is lost.

17. One frequent cause of delay and slow work is dawdling over details until they have been developed far beyond the main task.

18. Do what you know is right and what you know you ought to do, even when you do not feel like doing it. Keep up this rigid discipline day after day and week after week, and you will soon learn the art of all arts—perfect self-mastery.

19. To you belongs your fair share of the world's work, and it can not be shirked without loss to yourself as well as to the community to which you belong.

20. While you are considering where to begin, it is often too late to act.

21. If time be of all things the most precious, wasting time must be the greatest prodigality.

22. Procrastination never attempts anything until tomorrow, and then it is usually too late to get results.

23. Drifting, wherever else it may carry you, is sure to lead to procrastination.

24. Lost time is never found again, and what you call time enough always proves little enough.

25. Unless you determine to achieve those things which are absolutely indispensable to success, and sacrifice all the little trifles which are ever nibbling away at your precious moments, you will accomplish nothing worthy of a great life.

26. It is folly to fill in time doing easy tasks in order to try to ease the conscience for not facing the difficult work which it is our duty to do. There is no finer character discipline than making oneself do a difficult task at the very time when it should be done. A few such victories will strengthen will-power and go a long way toward self-mastery.

CHARACTER

BOOK FOUR

Part 1. Character

We, like the leaf, the summit, or the wave,
Reflect the light our common nature gave,
But every sunbeam, falling from her throne,
Wears, on our hearts, some coloring of our own.
—*Oliver Wendell Holmes.*

1. As there is nothing in the world so great as man, so there is nothing so truly great in man as character.

2. No one can eventually fill the positions in the community that he ought to fill, and which he hopes to fill, unless his character is trustworthy.

3. The cultivation of all parts of the moral and intellectual nature is requisite to form the healthy and well-balanced character.

4. The grandest character is where no one desirable quality overshadows the rest, but each is rounded into the other, and none is wanting.

5. Character is wealth. It is the noblest of possessions. It is an estate in the general good will and respect of men, and they who invest in it—though they may not become rich in worldly goods—will find their reward in esteem and reputation fairly and honorably won.

6. Your character can not be essentially injured except by your own acts.

7. It is natural for all classes to believe in and follow noble character, for such character is power.

8. Character is power, is influence; it makes friends, creates funds, draws patronage and support, and opens a safe way to wealth, honor and happiness.

9. Character grows, for the most part, slowly. Now and then it gets notable impulses which you can mark, but commonly it grows imperceptibly.

10. There is one indestructible material which nothing in the way of adversity or discouragement can overcome, and that is character.

11. It is very important for everybody, and especially for the young man, to be careful as to the impressions he cherishes, the examples he imitates, and the habits he

forms. These are important elements which go to constitute character.

12. You can not dream yourself into a character; you must hammer and forge yourself one.

13. Every thought which enters the mind, every word you utter, every choice you make, every deed you perform, makes its impression upon the inmost fiber of your being, and the resultant of these impressions is character.

14. Character exhibits itself in conduct, guided and inspired by principle, integrity and practical wisdom. In its highest form, it is the individual will acting energetically under the influence of religion, morality and reason. It chooses its way considerately, and pursues it stedfastly; esteeming duty above reputation, and the approval of conscience more than the world's praise.

15. Character in a woman, as in a man, will always be found the best safeguard of virtue.

16. It is from obedience to conscience and the principle of duty that the finest characters have developed.

17. Principles lived up to make strong character.

18. Just as a man prizes his character, so is he.

19. Nothing can be so important to any one as the formation and possession of a good character.

20. A good character is a precious thing, and the work of making it is the noblest labor on earth.

21. The things of this life, the materials entrlsted to us, the people who cross our path, the temptations we encounter, the circumstances in which we find our setting, are all presented to us to see what kind of character we will develop through our use of them.

22. The only purpose big enough to chalenge all our powers and which keeps its zest to the end of life's journey is building beautiful character.

23. Not what happens to us, but what we do with what happens to us, is the determining factor in character-building.

24. It does not make so much difference what we have in the way of material possessions, or in what conditions we are placed, or what sorrows or handicaps or disappointments or temptations or successes or failures we have to meet; the important thing is what kind of character we are growing out of them.

CHARACTER

BOOK FOUR

Part 2. Virtue

Virtue, our present peace, our future prize;
Man's imprecarious, natural estate,
Improvable at will, in virtue lies;
Its tenure sure; its income is divine. —*Young.*

1. When virtue has become a daily habit, you become possessed of an individual character, prepared for fulfilling, in a great measure, the end for which you were created.

2. You are not only justified, but bound in duty, to aim at reaching the highest standard of character—not to become the richest in material possessions, but in spirit; not the greatest in worldly position, but in true honor; not the most intellectual, but the most virtuous; not the most powerful, but the most truthful, upright and honest.

3. The virtues of a man ought to be measured, not by his extraordinary actions, but by his every-day conduct.

4. Laws of moral conduct are not dependent upon any person's caprice, whim or fancy, but are inherent in the nature in which God has created us.

5. The path of virtue is closed to no one, it lies open to all; it admits and invites all; it demands no qualifications of family or property or education; the only requirement is a sincere and aspiring heart.

6. Virtue consists in doing your duty in the several relationships you sustain, in respect to yourself, to your fellow-men and to God.

7. Gravity, generosity of soul, sincerity, earnestness and kindness are virtues deserving cultivation.

8. Virtue is not the result of merely abstaining from harm, but it is also the exertion of your faculties in doing good.

9. Cloistered virtues do not count for much.

10. Virtue has resources buried in itself, which you know not till the testing-hour calls them from their retreats.

11. Good company and good conversation are the sinews of virtue.

12. The advantage to be derived from virtue is so evi-

dent that the wicked pretend to practice it from interested motives.

13. You can not purchase your virtue too dear, for it is the only thing whose value must ever increase with the price it has cost you.

14. Do not consider any vice as trivial, and therefore practice it; do not consider any virtue as unimportant, and therefore neglect it.

15. Sincerely to aspire after virtue is to gain her, and zealously to labor after her wages is to receive them. Those who seek her early will find her; her reward also is with her, and will come quickly.

16. In moral application a virtue is a quality whereby those practicing it are most advantaged, and whereby they gain the highest good.

17. Virtue alone is true nobility.

18. When poverty is your inheritance, virtue may be your capital.

19. A man may be virtuous, though not wealthy; and fortune, which prevents his being rich, can not prevent his being happy.

20. Men are equal; it is not birth, it is virtue alone, that makes them differ.

21. Let love permeate the life, and all the other virtues will grow out of it, as flowers spring from enriched soil.

22. The virtue of prosperity is temperance, the virtue of adversity is fortitude, which, in morals, is the more heroic virtue.

23. Courage, truth, justice, self-control, kindness, honesty, cheerfulness, courtesy—these are public duties quite irrelevant to any religious doctrine, and they should be taught to children on sound, reasonable grounds, and are as easily provable as the simplest examples in arithmetic.

24. The highest success is not living-making, money-making nor fame-making, but character-making.

25. Higher knowledge of life's mysteries can not be gained in any way except by the greatest purity of life and thought.

26. To be virtuous is one thing; to be conscious of one's own virtue is another.

27. Virtue in the heart and life attracts to us unseen forces for good.

BOOK FOUR

Part 3. Prudence

A valiant man ought not to undergo or tempt a danger,
But worthily, and by selected ways,
He undertakes with reason, not by chance.—*Ben Jonson.*

1. The immediate and unhesitating choice of that which is beneficial and harmless in preference to that which is pleasant and hurtful, if exercised in childhood, will tend to establish a life habit of unhesitating choice between that which makes for goodness, greatness, riches and happiness, and that which leads to evil, poverty and misery.

2. Prudence is practical wisdom, and comes of the cultivated judgment. It has reference in all things to fitness and to propriety, judging wisely of the right thing to be done and the right way to do it. It calculates the means, order, time and method of doing. Prudence learns from experience, quickened by knowledge.

3. Prudence should be learned at as early an age as possible. It is one of the most valuable traits a child can acquire, and, if manifested early and cultivated, will prove a never-ending source of profit to its possessor.

4. Prudence grows slowly, and seldom flowers freely before maturity.

5. Prudence, if not always a proof of virtue, is a staunch protector of it.

6. Prudence promotes safety by teaching one to use all reasonable precautions against positive evils.

7. Those who are not careful about their words, and even their thoughts, will soon grow careless concerning their actions.

8. Make sure that what is to be done ought to be done, and then attempt it fearlessly.

9. Prudence is wisdom applied in practice.

10. One way of being prepared for the emergencies of life is to think seriously upon such subjects whenever presented and reason out what action is required.

11. A wise man takes a step at a time; he establishes one foot before he takes up the other; the old should not be forsaken recklessly for the new.

12. Prudence in woman is almost an instinct.

13. To excel others is a proof of talent, but to know when to conceal that superiority is a proof of prudence.

14. Your wit may make clear things doubtful, but it is your prudence that makes doubtful things clear.

15. Where there is no prudence one's virtue is likely to be questioned.

16. Prudence governs the wise.

17. Children are wonderfully sagacious in detecting their natural friends and enemies.

18. In private, watch your thoughts; in your family, watch your temper; in society, watch your tongue.

19. The greatest possessions, without discretion, may be fatal to their owner.

20. Discretion of speech is more to be desired than eloquence.

21. The world needs discretion as well as zeal; although the latter generally usurps all the honors and glories, the former may accomplish more good.

22. Any sign of want of principle should make one prudent of forming an intimate acquaintanceship with such a person.

23. It is better to prevent a calamity beforehand than to try to mend it afterward.

24. Think much, speak little, and write with care.

25. He who is most prudent in making a promise is likely to be most faithful in its keeping.

26. To save prudently in youth is to live comfortably in old age.

27. People who spend all they earn are ever hanging on the brink of destitution. To be imprudent in money matters is to be deprived of freedom and independence.

28. It is the nature of every creature to pursue the good and to avoid the evil, and it is prudent to hold every man an enemy, even though a brother, son or father, that takes away the one and brings the other.

29. Unwarrantable haste is the direct road to error.

30. When doubt and indecision rock you from side to side, it is prudent to refrain from acting.

31. The time to act is the moment of poise, when pain or pleasure count for little, but principle and right count for all.

BOOK FOUR

Part 4. Justice

Of every noble action, the intent
Is to give worth, reward—vice, punishment.
—*Beaumont and Fletcher.*

1. The sense of recognizing right from wrong is innate, and every human being is conscious to some degree of every wrong deed he commits, though his moral nature may be so blunted that he feels no hesitation in doing it.

2. The scales of justice hang in every heart.

3. Justice stands for strength in character.

4. The sense of justice develops early, and may be used as a basis for a large range of conduct.

5. The recognition of the rights of others is required by justice, and comes easily to the child.

6. You must be in love with truth and right for their own sakes, otherwise conduct will often be guided by considerations that are not fundamentally moral and ethical, and all lines of conduct that are based upon motives which are not just and true will ultimately fail, and can not lead to success, either for you or for others.

7. When the sense of justice is outraged, be the cause ever so trivial, a feeling of distrust is generated against the person who provoked or rendered the unjust decision.

8. Justice is free from partiality, and gives to every one his due; each according to one's deserts, and not according to one's feelings.

9. On every occasion decisions are to be regulated, not so much by the person, as by the cause.

10. Impartiality is the life of justice, as justice is the foundation of all good government.

11. A reputation for impartiality is of great value.

12. Justice never looks to see who is in the scales before she strikes the balance. King or beggar, it is all the same.

13. When you pronounce judgment show justice, although it be for or against one who is near of kin, or even yourself.

14. One law and one manner shall be for you and for the stranger that sojourns with you.

15. Everything is right that tends to the happiness of mankind, and everything is wrong that increases the sum of human misery.

16. It is important, above everything else, that you be right, and do right, whether your motives and actions are properly understood or not.

17. Base all your actions upon a principle of right; preserve your integrity of character; and, in doing this, never reckon the cost.

18. Right and justice can not long be suppressed.

19. Command that which is just and forbid that which is unjust.

20. If you wish your efforts to succeed, it is indispensable that all your acts conform to the laws of right and justice, succeeding, not only in conquering your enemies, but in conquering your own evil passions.

21. The greatest person is one who chooses right with the most invincible determination.

22. Nothing is settled until it is settled right.

23. Without justice there can be neither love, confidence nor respect, on which all true domestic happiness is founded.

24. Justice commands you to have mercy on all men, to consult for the interests of mankind, to give every one his due, not to commit sacrilege, and not to covet the goods of others.

25. Might does not make right.

26. Observe justice when you appear as a witness before God, and let not prejudice towards any one influence your decisions.

27. Whenever it is possible, a wrong act should be retrieved by a right one.

28. The secret of a kindly manner and one evidence of true culture is to have an intention of always doing right.

29. He that is unjust in least is also unjust in much.

30. It is an admirable trait of character to be able to look at a situation or experience impersonally, to analyze it according to the moral laws involved, rather than mere feelings—in this way justice is likely to be rendered.

Part 5. Courage

The brave man is not he who feels no fear,
For that were stupid and irrational;
But he whose noble soul its fear subdues,
And bravely dares the danger nature shrinks from.
—*Joanna Baillie.*

1. True courage is a combination of moral and physical qualities, so blended as to secure the noblest character.

2. Physical courage, which is fearless of all danger, will make a man brave in one way; and moral courage, which is fearless of public opinion, will make a man brave in another. The former would seem the more necessary for the camp, the latter for the council; but to constitute a great man both are necessary.

3. It is moral courage which characterizes the highest order of manhood and womanhood—the courage to seek and speak the truth; the courage to be just; the courage to be honest; the courage to resist temptation; the courage to do one's duty; the courage to do right at all costs.

4. It is moral heroism that should be especially commended. This belongs to the noblest type of manhood.

5. Fear falls upon the earth and cries for help; courage stands erect and thinks and acts. Fear retreats, courage advances.

6. It takes courage to do one's duty in silence and obscurity, while others prosper and grow famous although neglecting sacred obligations.

7. Courage is as necessary as integrity in the performance of duty.

8. If men and women do not possess the virtue of courage, they have little security for the preservation of any other.

9. The greater part of the courage that is needed in the world is not of a heroic kind. Courage may be displayed in every-day life as well as on historic fields of action.

10. The courage of woman is not the less true because it is for the most part passive. It is not encouraged by the

cheers of the world, for it is mostly exhibited in the seclusion of private life.

11. That moral heroism is often greatest of which the world says least, and which is exercised in the humblest spheres, and in circles the most unobserved.

12. The spirit of courage will transform the whole temper of one's life.

13. A clear conscience, an intelligent mind and a strong body are factors in the development of a courageous spirit.

14. The courage that goes on and never doubts success is the courage worth having.

15. Manly courage is dignified and graceful.

16. The true test of courage is, in all circumstances, to dare to do right.

17. The utmost tenderness and gentleness are consistent with courage.

18. Courage without wisdom is mere boldness, and there is a bad boldness that defeats itself.

19. The man who fully understands the dangers he confronts, and goes boldly forward to meet them, is the true hero.

20. A really brave man never exposes himself needlessly to danger, and, if unhappily engaged in a quarrel, will refuse to fight unless compelled to do so in self-defense.

21. A brave man will suffer insult and indignity, permit himself to be called hard names and to be misrepresented, rather than allow hatred and murder to enter his heart, or do that which in his calmer moments he would abhor.

22. A good cause makes a courageous heart.

23. People believe in the youth who has courage, who dares to take a stand for himself; even at the risk of his reputation, who dares to hazard something for a worthy cause.

24. Conquer your place in the world, for all things serve a brave soul.

25. Men who have dared have moved the world, often before reaching the prime of life.

26. Heroic deeds are contagious, and noble lives have a far-reaching influence.

27. There is a vast difference between reckless foolhardiness and true courage.

BOOK FOUR

Part 6. Temperance

Temp'rate in every place—abroad, at home,
Thence will applause, and hence will profit come;
And health from either—he in time prepares
For sickness, age, and their attendant cares.—*Crabbe.*

1. From the earliest records and traditions of the existence of mankind you will find that those people who have been industrious, thrifty, prudent and temperate, have been prosperous, happy and strong.

2. Practice strict temperance, and, in all your transactions, remember the final account.

3. Eat not to dullness; drink not to stimulation.

4. Intemperance can do as much harm exercised in overwork or excessive play, as by overindulging the appetite.

5. Violent temper is intemperance; so is caprice.

6. Great dangers to the body result from self-indulgence.

7. Temperance in thought and words helps to temperance in action.

8. Virtue, or wise action, lies in the mean between the two extremes of too little and too much.

9. Appetites and passions are common to humanity. These should be your servants, the driving-wheels of your higher nature—but never your masters.

10. Nothing reflects greater luster upon a man than self-control.

11. Those are the strongest men, not who the most wantonly indulge, but who the most carefully curb their desires.

12. A good man not only forbears those gratifications which are forbidden by reason and religion, but even restrains himself in unforbidden instances.

13. No one can live a gormandizing, sordid or licentious life and still wear a countenance radiant with contentment and joy.

14. Temperance gives nature her full play and enables her to exert herself in all her force and vigor.

15. He that is moderate in his wishes, from reason and choice, and not resigned from sourness, distaste or disappointment, doubles all the pleasures of his life.

16. It is continued temperance which sustains the body for the longest period of time, and which most surely preserves it free from sickness.

17. Be sober and temperate, and you will greatly increase your chances to be healthy.

18. Instead of trying to do all that can be done in a very short time, you should lay your plans and make your calculations to live long, and for many years be improving and ripening for usefulness.

19. To live long it is necessary to live temperately.

20. The cost of enjoyment in age is abstemiousness in youth.

21. It is the part of a wise man to keep himself to-day for to-morrow.

22. He that buys what he does not want is likely to want what he can not buy.

23. Society suffers far more from waste of money than from want of money.

24. You can have comfort without being disorderly; beauty without extravagance.

25. Temperance in the use of one's money is essential to right character-building.

26. Comfort and independence abide with those who can control their desires.

27. The less you desire, the happier you are likely to be.

28. An infallible way to make a child miserable is to satisfy all his wants.

29. So apportion your wants that your means may exceed them.

30. The temperate man is not mastered by his moods; he will not be driven or enticed into excess; his stedfast will conquers despondency, and is not unbalanced by transient exhilarations.

31. Avoid extremes in all things.

32. Let no other man's vice be your evil.

33. To be temperate in the use of words is an art worth cultivating.

34. Temperance has its place in love and friendships.

BOOK FOUR

Part 7. Purity

No life
Can be pure in its purpose and strong in its strife,
And all life not be purer and stronger thereby.
—*Owen Meredith.*

1. An absolute surrender, consecration and devotion of self to all that is good and pure and true is the secret of noble character-building.

2. To be pure in heart, to possess a warm and broad sympathy, is to be worthy of the highest attainments in life—and to place yourself in a fair way to get them.

3. From a pure heart proceeds the fruit of a good life.

4. Purity and chasteness of language tend to preserve purity and chasteness of thought and of taste; they repel licentious imaginings; they delight in the unsullied and the untainted, and all their tendencies are on the side of virtue.

5. Your moral character must be not only pure, but, unspotted. The least speck or blemish upon it leaves its ugly mark.

6. There is no doubt that a persistent, virtuous life does weaken the hold of the lower appetites and passions.

7. There is never an hour when the man of proved virtue and steady sobriety of habits is not more in demand in all the real business of life than his dissolute neighbor, however gay and fascinating.

8. The influence of noble associates will linger with you through the days to come, and you will be better men and women for having known them.

9. Woman has the right to demand that man live as chaste a life as she does.

10. It would be loosening the foundations of virtue to countenance the notion that, because of a difference of sex, men were at liberty to set morality at defiance, and do that with impunity which, if done by a woman, would stain her character for life.

11. A pure womanhood must be accompanied by a pure manhood. The same moral law applies to both.

12. To maintain a high standard of purity in society, the culture of both sexes must be in harmony and keep equal pace.

13. Man is no purer or better than woman requires him to be.

14. If a young woman deport herself modestly, she will never receive an insult.

15. Respect the purity of childhood, and let the presence of youth be one reason for restraint in open sin.

16. By exercising watchfulness over the thoughts, purity of heart and mind becomes habitual, and the character is built up in chastity, virtue and temperance.

17. Hold in esteem those qualities of moral purity and integrity without which life is but a scene of folly and misery.

18. To dread no eye, and to suspect no tongue, is the great prerogative of innocence—an exemption granted only invariable virtue. Guilt has always its horrors and solicitudes, and, to make it yet more shameful and detestable, it is doomed often to stand in awe of those whom nothing could give influence or weight but their power of betraying.

19. "He had the strength of ten, because his heart was pure."

20. If you make a fortune, let every dollar of it be clean.

21. Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure.

22. So long as you are innocent fear nothing.

23. Purity always ripens to discretion.

24. A heart that is pure and true is not easily daunted.

25. Tolerate no uncleanliness in body, clothes or habitation.

26. The coarse, brutal instincts, when developed, stifle all the finer sentiments of the mind. They dull the ideal, and crush out the gentler and finer qualities which unite the human with the divine.

27. It is scientifically correct that only the pure in heart can see God.

28. Purity begins in the heart and thought; if it be not there, it will be nowhere.

BOOK FOUR

Part 8. Passion

The ruling passion, be it what it will,
The ruling passion conquers reason still. —*Pope.*

1. When passion is on the throne, reason takes flight.

2. The fumes of passion do as really intoxicate and confound the judging and discerning faculties as the fumes of drink discompose and stupefy the brain of a man overcharged with it.

3. Passion grows in power by gratification.

4. Your passions are your strength if controlled.

5. Of all passions fear is the most accursed.

6. Anger is waste of vitality; is always foolish and usually disgraceful, except in rare cases, when it is kindled by seeing wrong done to another; but even then noble rage alone will not mend the matter.

7. There is no passion that so diverts men from their right judgment as anger.

8. Anger, resentment, wrath, ire, rage and fury are frequently more hurtful to the person exhibiting them than to the one toward whom they are displayed.

9. Do not speak while you feel the impulse of anger, for you will be almost certain to say too much—to say more than your cooler judgment will approve—and to speak in a way that you will regret.

10. A single angry word has lost many a friend.

11. Anger begins with folly and ends with repentance.

12. He is a fool who can not be angry, but he is a wise man who will not give way to anger.

13. Anger, like too much wine, hides your worst self from yourself, but exposes it to others.

14. A strong temper is not necessarily a bad temper. But the stronger the temper, the greater is the need of self-discipline and self-control.

15. Guard your temper, especially in seasons of ill-health, irritation and trouble.

16. On no part of the character has education more influence than on temper, the due regulation of which is an object of great importance to the enjoyment of life.

17. Temper is subject to reason and conscience and will power.

18. Instances are rare in which people of irascible temper live to extreme old age.

19. It has been said that men succeed in life quite as much by their temper as by their talents, but only when temper is controlled.

20. Uncontrolled temper has ruined many a man.

21. Temper should be absolutely controlled in public and in private life. There is nothing else that will cause such a waste of the vital tissues as display of temper.

22. Temper, if ungoverned, governs the whole man.

23. A great deal of unhappiness results from the quickness of people to take offense when none is intended. Such supersensitiveness is strain on both parties, the offended and the offender alike.

24. On every occasion that leads to vexation apply this principle: A trying situation is always an opportunity to grow strength of character.

25. The best way of avenging yourself is not to become like the wrong-doer.

26. There is a better way of settling quarrels than by resentment and retaliation.

27. It is difficult for a quarrel to continue long without opposing agents.

28. Rage is essentially vulgar, and never more so than when it proceeds from mortified pride, disappointed ambition or thwarted willfulness.

29. While it injures your reputation to be harsh and unforgiving, a far greater injury still is inflicted upon the inward life, for, with the spirit of revenge and malice rankling in the breast, there can be no such thing as happiness.

30. There are times and occasions when the expression of righteous indignation is not only justifiable, but necessary.

31. Reprove in kindness, not in anger, if you would gain the great end of reproof.

32. The strong is ever he who has full mastery over all his passions.

33. Self-control is the essence of noble character.

BOOK FOUR

Part 9. Thought

A pointing hand along life's way,
A dear companion through the day;
A friend who willingly takes flight
When sweet oblivion shrouds the night;
A guard, a guide, by all men sought,
For all that is, is born of thought. —*Anon.*

1. A man's character is formed by the nature of his thoughts.

2. Thought is the crucible in which the golden ore of knowledge is melted and refined. It is the digestive apparatus of the intellectual organism, converting the mental food you consume into the flesh and blood of intellectual attainments. Without it all knowledge is absolutely worthless.

3. Character develops by the pressure of moral opinions and current thoughts. One single hint or new idea may actually influence an entire character.

4. Thinking leads to wisdom. You may see and hear, and read and learn, as much as you please—you will never know any of it, except that which you have thought over, and which by thinking over you have made the property of your mind.

5. If you think well, you will speak well and act well.

6. All great achievements have been the result, not so much of knowledge, as of thought.

7. Thought governs action, and he who governs thought is master of destiny.

8. The imagination must be kept pure or the gate is opened to the enemy. Thoughts are the seeds of acts.

9. Life takes its hues in a great degree from the color of your own thoughts.

10. Be careful to nurse every noble thought or desire that rises within you.

11. In order that your thoughts may be what you would have them, you must carefully select your mental food.

12. A man puts his soul to school; his thoughts are his teachers, or rather they are the school-books in which his soul reads.

13. All useful and beautiful thoughts are the reward of labor, of study, of observation, of research, of diligent elaboration.

14. Healthy thoughts are as essential to healthy bodies as pure thoughts to a clean life.

15. Thoughts are the flowers from which you must distill the essential flavoring of life.

16. The expression of good thoughts helps to build them into character.

17. Keep your mind so full of good thoughts that bad thoughts may find no room to enter.

18. Evil thoughts, though hidden, color the actions when intended to be good, cause distrust, and often do as much damage as though put into execution.

19. Evil thoughts are worse enemies than lions and tigers, for you can keep out of the way of wild beasts, but bad thoughts present themselves everywhere.

20. When the mind is not healthily employed it seeks unhealthy employment; it is never idle.

21. He who stores his mind with what is trivial, vulgar or base will find it impossible to think of that which is noble or sublime.

22. You can not admit a bad thought into your mind without putting yourself in danger.

23. No evil thought can dwell and breed in the human heart unless its presence is tolerated and encouraged.

24. A good man, out of the good treasure of his heart, brings forth that which is good; and an evil man, out of the evil treasure of his heart, brings forth that which is evil; for out of the abundance of the heart the mouth speaks.

25. We all lead two lives—the life without and the life within—and the inside must be as pure in the sight of God as the outside is in the sight of men.

26. A thought commences with an impression, strengthens to an idea, grows to a purpose, results in a choice, and culminates in action.

27. Thoughts are more powerful than words—constructive thoughts are a mighty power for good.

BOOK FOUR

Part 10. Habit

All habit gathers, by unseen degrees,
As brooks make rivers, rivers run to seas.—*Dryden.*

1. The best support of character will always be found in habit, which, according as the will is directed rightly or wrongly, as the case may be, will prove either a benignant ruler or a cruel despot.

2. Repeated acts, one following another, at length become crystallized into habit, determine the action of the human being for good or for evil, and, in a word, form the character.

3. Man becomes a slave to his constantly repeated acts. In spite of the protests of his weakened will the trained nerves continue to repeat the acts, even when the doer abhors them. What he at first chooses, at last compels.

4. Habit is a cable; you weave a thread every day, and at last you can not break it.

5. Habit determines almost infallibly what a man will do in any given situation; it determines with positive certainty what his first unthinking impulse shall be.

6. Character is largely determined by your habits, and if your daily habits are not the very best of which you are capable, then your character can not be strong and noble.

7. Infinite good comes from good habits, which must result from the common influence of example, intercourse, knowledge, and actual experience—morality taught by good morals.

8. A habit may be either good or bad, according to whether you rule it, or it rules you.

9. The first instruction for youth consists in establishing good habits more than in reasonings; in examples rather than in direct lessons.

10. The education of a young man or a young woman is, in a few words, embraced in the power of habit.

11. Good habits are as teachable as anything else, and are very essential to happiness.

12. Many a youth has been hampered because of peculiarities which he has allowed to creep into his personality of manner, which, if realized by himself, might easily have been pruned and trained, had he only been taught the power of habit-forming.

13. The habits formed in boyhood characterize the man.

14. The chains of habit are often too small to be felt, until they are too strong to be broken.

15. If evil thoughts and habits once get lodged in your heart and life, it will cost a terrible struggle to free yourself from their control.

16. Habits, good or bad, that have been lost sight of for years, will spring into newness of life to aid or injure you at some critical moment.

17. Constant practice of the utmost courtesy of manner, induces habits which become permanent.

18. It is a beautiful arrangement in the mental and moral economy of nature, that that which is performed as a duty may, by frequent repetitions, become a habit; and the habit of virtue may hang around your neck like a wreath of flowers.

19. Habit and training make the difference between the gentleman and the boor; and habit includes the numerous little acts, small expressions and trivial affairs which eventually become automatic, and result in graciousness of demeanor or in the awkward and clumsy appearance of the untrained and ill-taught person.

20. To create and maintain that vigor of mind which is able to contest the empire of habit, may be regarded as one of the ends of moral discipline.

21. Habit is induced by environment and ideals, or what is around and before you, the choice of both being largely under your control.

22. That which most easily becomes a habit is the exercise of the will.

23. Deep in the very nature of animate existence is that principle of facility and inclination, acquired by repetition, called habit.

24. Will-power will help you to create a good habit, which, once established, will be your friend for life.

BOOK FOUR

Part II. Association

In companions
That do converse and waste the time together,
Whose souls do bear an equal yoke of love,
There must needs be a like proportion
Of lineaments, of manners, and of spirit.
—*Shakespeare.*

1. Companionship is education, good or bad. It develops character, high or low; it lifts the soul upward or drags it downward; it ministers to virtue or to vice.

2. Let your company be always, where possible, better than yourself, and, when you have the misfortune to move amongst those whose companionship is not helpful, bear in mind this seriously, that if you do not seize the apt occasion to be your best self, which requires wisdom as well as love, they will certainly not be slow to drag you down to their level.

3. There are few situations in life where you may not have some power of choosing your companions; and remember that moral contagion, like the infectious power of physical disease, borrows half its strength from the weakness of the subject with which it comes in contact.

4. Morality and vice are both acquired to some degree through association and observation.

5. Companionship with the wise and energetic never fails to have a most valuable influence on the formation of character—increasing your resources, elevating your aims, and enabling you to exercise greater dexterity and ability in your own affairs, as well as more effective helpfulness of others.

6. Much of the happiness or unhappiness of your life depends upon the people with whom you live familiarly.

7. It is impossible that association with those about you should not produce a powerful influence in the formation of your character.

8. That which may most properly be called culture or crudeness, wisdom or ignorance, morality or immorality,

refinement or vulgarity, chastity or unchastity, is absorbed more from habitual associates than in any other way or in all other ways put together.

9. All go to school to one another, and you are constantly learning from your companions. You catch their peculiarities and ways. You get into their habits of thought and action.

10. The good is as easily and deeply absorbed as the bad; evil companionship does no more for your down-pulling than good companionship does for your upbuilding.

11. If you can not always avoid the contagion of low company, you may at all events ban yourself from voluntarily marching into it.

12. You will never forget your companionships, nor will you ever be free from the influence and example of your associates.

13. Not many companions do a young man and a young woman need, but such as they do have should be the best.

14. Girls should be very careful to choose well their boy friends.

15. Nothing is of greater importance than the companionship permitted to young girls.

16. Do not think that you can associate habitually with the impure and at the same time preserve your purity.

17. There is no reason why young men should not be just as virtuous as young women, and, if the loss of young women's society and love be the price young men are forced to pay for vice, they would not pay it.

18. A man, in morals, manners and character, is known by the company he keeps.

19. The best company is that which is the most inspirational, helpful and entertaining. If you can neither receive nor bestow benefit, leave that company at once.

20. It is easier to sink to the level of evil companions than to raise them; encourage them to better ways, but avoid contamination.

21. No matter how sly, how secret, your association with evil, no matter if your associations have been in the dark, their images will sooner or later appear in your face and conduct.

22. Associate reverently, and as much as you can, with your loftiest thought.

CHARACTER

BOOK FOUR

Part 12. Individuality

How happy is he born and taught
That serveth not another's will;
Whose armor is his honest thought,
And simple truth his utmost skill. —*Wotton.*

1. Every man is obligated to develop his individuality, to endeavor to find the right way of life, and to walk in it. You have the will to do so; the power to be yourself, and not the echo of somebody else, nor the reflection of lower conditions, nor the spirit of current conventions.

2. Individuality must be upheld, for without individuality there can be no liberty. Individuality is everywhere to be spared and respected as the root of everything good.

3. Individuality is capable of unlimited development, and it is only the cultivation of individuality which produces, or can produce, well-developed human beings.

4. In proportion to the development of your individuality you become more valuable to yourself, and are, therefore, capable of being more valuable to others.

5. By the influence of early impressions, the force of example and the power of habit the character becomes slowly and imperceptibly, but, at length, decidedly formed; the person acquires those traits and qualities by which his individuality is distinguished, and which bear directly upon his happiness and welfare.

6. It is energetic individualism which produces the most powerful effect upon the life and actions of others, and is a part of practical education.

7. As human progress is made by individual effort, it behooves all persons to labor and study for themselves, regardless of what this or that man says.

8. While the mind should be stored with literature—history, science and art—the main object of knowledge should be directed to the individual purpose in life, and everything made tributary to this purpose.

9. Although the force of example will always exercise great influence upon the formation of character, the self-originating and sustaining force of your own spirit must

be the main source of strength. This alone can sustain the life, and give individual independence and energy.

10. The highest aim of life is to offer that contribution which you, as an individual, are peculiarly fitted to make toward the attainment of the highest good of mankind. When living only for yourself, absorbed in your personal pleasures and pains, you are a creature of little worth; but when you become the servant of humanity you acquire a lasting worth, and your individuality possesses an inviolable sanctity.

11. The man who dares to think for himself and act independently does a service to his race.

12. As the world always makes way for the man with a will, so it always listens to an independent thinker.

13. He only is independent in action who has been earnest and thorough in preparation and self-culture.

14. The spirit of independence does not merely include a jealousy of your own particular rights, but a respect for the rights of others.

15. Each man has his special duty to perform, his special work to do. If he does it not, he himself suffers, and others suffer through him.

16. Every man stamps his own value upon himself, and you are great or little according to your own thought and will.

17. Personality has more to do with success or failure in your undertakings than any other single element.

18. You must rule out from your thoughts of moral law the notion that you have more rights than other persons have, or that you have fewer duties.

19. There can be due recognition of the worth and importance of one's personality without pride or conceit.

20. The same characteristics that are prominent in the boy will show themselves in the man.

21. Whether you know the moral law or not, you suffer bad consequences from not living in compliance with its demands, and you prosper when you act in accordance with it.

22. The individuality lives on after death—the enriching of it through a virtuous, unselfish life is among the noble purposes of life.

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CHARACTER

BOOK FIVE

Part 1. Manhood

A glorious company, the flower of men,
To serve a model for the mighty world,
And be the fair beginning of a time. —*Tennyson.*

1. When the elements of character are brought into action by determinate will and influenced by high purpose, man enters on, and courageously perseveres in, the path of duty. When he seeks to perfect his character, at whatever cost of worldly interest, he may be said to approach the summit of his being. He then exhibits character in its most intrepid form, and embodies the highest ideal of manliness.

2. The first requisite of all education and discipline should be character.

3. He who regards manhood and character as the supreme objects of life may not be rich in money, but he is rich in a truer sense, for manhood is above all riches and overtops all titles, and character is greater than any career.

4. Strong in purpose and strong in action; strong within and strong without; strong against foes that are seen and strong against foes that are unseen; first, last and always —strong. It needs neither title nor crown to argue the imperial majesty of such manhood.

5. True manhood is imperial. It does not need the rite of coronation, for it is crowned already. Its majesty is supreme in all lands, all ages, all worlds.

6. Back of attainments and achievements, deep down beneath graces and gifts, back of skillful hand and eloquent tongue and sagacious thought, lies the make-up of the man —the character—and the character determines real success.

7. The best things in manhood are not those reserved for the elect few, but are within the reach of all.

8. Manhood is as strong as it is gentle, and as gentle as it is strong.

9. Manhood and strength are synonymous, for strength is the glory of manhood.

10. In material wealth and the splendors of an ornate civilization the world is rich enough, but the need abides for simple, unadorned, unpurchasable, incorruptible, royal manhood.

11. The great thing is character—to have a high purpose, a strong will, to be in earnest, to yearn for the good and the true.

12. Everywhere and under almost all circumstances, however externally adverse, the true man may grow noble character.

13. Always be conscious of the fact that you are expected to live up to the best that is in you.

14. Manhood's truest glory lies in contending with and overcoming that which is hard.

15. Through discipline, education and experience, the child is developed into hardy mental, moral and physical manhood.

16. Truthfulness is the manliest of virtues and the very basis of all true manhood.

17. The worst of youthful indiscretions are, not only that they destroy health, but that they sully manhood.

18. Service determines the dignity and worth of manhood.

19. True manhood will not lose its individuality in a crowd, but has always the courage of its convictions, and is not afraid to say "No" to what is wrong though all the world say "Yes."

20. Firmness and decision, after due thought and inquiry, are inseparable from any conception of manliness.

21. Utmost respect and reverence for womanhood is a foundation principle of true manhood.

22. It matters not how much money a man may have. If he is possessed of the sterling qualities of manhood, he will find real success in life.

23. The measure of manhood is the degree of skill attained in the art of carrying yourself so as to pour forth on all the inspirations of love and hope, and to evoke good even from the meanest and wickedest of mankind.

24. There is no maxim for a noble life like this: Count always your highest moments your truest moments. Believe that in the time when you were the greatest and most spiritual man, then you were your truest self.

BOOK FIVE

Part 2. Truth

Truth crushed to earth shall rise again;
The eternal years of God are hers;
But error, wounded, writhes with pain,
And dies among his worshipers.
—*William Cullen Bryant.*

1. Truthfulness is the most important element of a great character. It gives security to those who employ you and those who serve under you.

2. Truth is a virtue without which force is enfeebled, justice corrupted, honesty becomes dissimulation, patience intolerable, chastity a dissembler, liberty lost, and pity superfluous.

3. Truth is the foundation of all knowledge, and the cement of all societies.

4. Truth is the light of the earth, the pedestal of justice and the basis of good policy.

5. If one is obliged to speak, to tell the truth is always safest in any and all circumstances.

6. Truth is the essence of principle, integrity and independence. It is the primary need of man.

7. Truth more than any other quality commands esteem and respect and secures the confidence of others.

8. There is deepest satisfaction in seeking to be true in thought and word and deed.

9. Truth exhibits itself in action.

10. Truthfulness is at the foundation of all personal excellences.

11. Truthfulness is simple, requiring neither study nor art.

12. Truth is eternal—it is the same in all ages, though its application varies.

13. Truth, latent in the mind, is hidden wisdom and invincible treasure.

14. Truth can easily defend itself against all the ingenuity and cunning wisdom of men, and against the treacherous plots of all the world.

15. Truth can stand any and all investigation—it is not afraid of the light.

16. Invite the operation of searching truths, for their keen edge will destroy nothing but that which would destroy you.

17. The greatest friend of truth is time; her greatest enemy is prejudice, and her constant companion is humility.

18. Falsehood costs you the love and kindness of others, it inflicts injuries upon others, it severs you from friends, it robs you of your self-respect, and it leads to other falsehoods.

19. There is no excuse for lying; neither is there anything equally despicable and dangerous as a liar.

20. No consideration can justify the sacrifice of truth, which ought to be sovereign in all the relations of life.

21. No one likes or trusts a person who tells lies. No one wants him for a friend.

22. All flimsy, shallow and superficial work in fact is a lie, of which a man ought to be ashamed.

23. There is nothing about which people generally are so sensitive as a doubt of their veracity.

24. The firmest and noblest ground upon which people can live is truth; the real with the real; a ground on which nothing is assumed.

25. A lie is never justifiable; a wrong road never leads to a right ending.

26. If you do nothing wrong, you will not be afraid to tell it, and, if you do something wrong, it makes it much worse to tell a lie about it.

27. No pleasure is comparable to standing on the vantage-ground of truth.

28. To live in harmony with the law of the universe, this is truth.

29. He who knows the Truth knows the Light, and he who knows that Light knows Eternity. Love knows that Light.

30. Neither calumny nor treachery does the largest sum of mischief in the world. It is the glistening and softly spoken lie, the amiable fallacy, the merciful lie of the friend, and the careless lie of each man to himself, that cast so black a shadow over the world.

31. Truth ultimately prevails.

BOOK FIVE

Part 3. Honesty

Man is his own star, and that soul that can
Be honest is the only perfect man. —*John Fletcher.*

1. "An honest man is the noblest work of God."

2. Honesty reveals itself in sincerity of intention, candor of speech and dutifulness of conduct. It is the absence of hypocrisy, empty pretense, and that disgusting affectation which tries to pass for more than it is worth.

3. Simple honesty of purpose is a valuable asset in life, if founded on a just estimate of oneself and a steady obedience to the rule one knows and feels to be right. It gives one strength and sustenance, and forms a mainspring of vigorous action.

4. Let honesty be a law of your being, honored for its own sake, not for expediency, else seeming advantage may outweigh resolution.

5. Be honest in your inmost thoughts, not only as to money, but in regard to all things—your time, attention, interest and universal consciousness.

6. Honesty in thought, expression and deed is essential to any success worth the name.

7. The majority of men are undoubtedly honest. If it were not so, the business of the world would stand still.

8. All honest men want work, and all honest men should be provided with employment.

9. Honesty ought to result from some higher sentiment than a desire for your own welfare.

10. No man is bound to be rich or great—no, nor to be wise; but every man is bound to be honest.

11. One should be honest for honesty's sake, not only because it is the best policy and always pays.

12. Honesty is the plainest and humblest manifestation of the principle of truth.

13. Character, while respecting the personality of others, preserves its own individuality and independence, and has the courage to be morally honest, though it may be unpopular, trusting to time and experience for recognition.

14. Model your career upon a basis of absolute, undeviating honesty, and you will not have to seek long for a place of trust.

15. You must be absolutely honest with yourself before you can be honest with others.

16. An honest man's word is as good as his bond.

17. There is a dishonesty which does not stoop to steal, but which pretends to a faithful service while actually shirking work waiting to be done.

18. All poorly done work is dishonest.

19. Many a man has ruined his financial future by what he considered insignificant lapses from honesty.

20. An act must be either honest or dishonest without any qualification.

21. There is only one grade of honesty.

22. Never engage in any business unless you can be honest in it; if it will not give a fair living without fraud, turn from it as you would from the gate of death.

23. An honest man will continue to be so, though surrounded on all sides by rogues.

24. You steal the thing you find, if you do not seek to restore it to its rightful owner.

25. The man who is honest as a mere matter of policy is, of course, not to be trusted, for he is liable at any time to think that his interests require him to be dishonest, and, then, there is nothing to hold him to the truth.

26. You can not be upright amid the various temptations of life unless you are honest for right's sake.

27. When you are habitually honest, your friends learn to know that you can be depended upon.

28. An honest man has in his bosom a treasure of more real value than the wealth of nations.

29. The law of frankness is the law of honesty, that is at once the foundation of character and crowns the structure with strength and beauty.

30. There is no dishonesty more tragic in results than that which leads one to deceive oneself.

31. It takes courage to be absolutely honest with oneself, to fearlessly examine one's motives, and to frankly face one's weaknesses.

32. The noble soul is ever honest and unafraid in its search for truth.

BOOK FIVE

Part 4. Self

What'er the passion, knowledge, fame, or pelf,
Not one will change his neighbor with himself.
The learn'd is happy nature to explore,
The fool is happy that he knows no more;
The rich is happy in the plenty given,
The poor contents him with the care of Heaven.—*Pope.*

1. There are some duties that you owe to yourself. These may be classed under three heads—physical, mental and moral.

2. You should look at yourself, as it were, in a mirror, where you can compare your frailties with a standard of perfect manhood.

3. Nothing else is so important to man as the study and knowledge of himself.

4. Destiny is not about you, but within; it is determined by your own choices.

5. After being just to yourself, it will be easy to be just to others.

6. The kind of world you carry about in yourself is the important thing, and the world outside takes all its grace, color and value from that.

7. No matter where you go, no matter who your ancestors were, what school or college you have attended, or who helps you, your best opportunity is in yourself. The help you get from others is something outside of you, while it is what you are, what you do yourself, that counts.

8. Noble character can not be formed without effort. There needs the exercise of constant self-watchfulness, self-discipline and self-control. There may be much faltering, stumbling and temporary defeat, difficulties and temptations manifold to be battled with and overcome, but if the spirit be strong and the heart upright and the will firm, you need not despair of ultimate success.

9. Self-knowledge is necessary for those who would be anything or do anything well worth while in the world.

10. Every one is the artificer of his own fortune.

11. Every one must learn life for himself.

12. Hold yourself responsible for a higher standard than anybody else expects of you.

13. You will find nothing in the world which you do not first find in yourself.

14. "Self-reverence, self-knowledge, self-control—these alone lead life to sovereign power."

15. Keep your personal standard high.

16. Be a friend to yourself, and others will be a friend to you.

17. The greatest evils are found within you, and from yourself also you must look for your greatest good.

18. A man should never despise himself, for success never attends on the man who is contemned by himself.

19. Whether man be the victim of circumstances or victor over them depends largely upon himself.

20. Every defect in your life comes from a cause, and usually some cause within yourself.

21. When things go wrong, look for the blame in yourself; in most cases you will find it there.

22. "To your own self be true, and it must follow, as the night the day, you can not then be false to any man."

23. Success or failure, in a great measure, hinges on the knowledge you have of yourself.

24. People seldom improve when they have no other model but themselves to copy.

25. Self-regard easily becomes self-love and self-adulation, and thus the most serious of ills. But the fact remains that each individual should understand his strength and his weakness, become thoroughly acquainted with himself, if he would make the most of himself.

26. No one can disgrace you but yourself.

27. He who estimates his money the highest, values himself the least.

28. Self-respect and self-esteem are good qualities, while self-righteousness, self-congratulation, self-depreciation or self-approbation are negative ones.

29. He that ruleth his spirit is greater than he that taketh a city.

30. The will is the great instrument in forming our destiny.

CHARACTER

BOOK FIVE

Part 5. Self-control

And free is he, and only he,
Who, from his tyrant passions free,
By fortune undismayed,
Has power within himself to be
By self obeyed. —*Anon.*

1. In the supremacy of self-control consists one of the perfections of the ideal man. Not to be impulsive, not to be spurred hither and thither by each desire that in turn comes uppermost, but to be self-restrained, self-balanced, governed by the joint decision of the feelings and judgment in council assembled, before whom every action shall have been fully debated and calmly determined—that it is which education, moral education, at least, strives to produce.

2. To acquire the art of properly commanding yourself in all circumstances—especially in the most trying emergencies, and at a moment of danger, when not a minute, perhaps not a second, should be lost—is as difficult as it is important.

3. To be morally free you must be able to resist instinctive impulse, and this can only be done by the exercise of self-control. It is this power of self-control which constitutes the real distinction between a physical and a moral life, and that forms the primary basis of individual character.

4. To conquer yourself and to rise above the temptations of greed and passion, is as great a success as any man ever attained.

5. Real glory springs from the conquest of oneself, and without that the greatest conqueror is but the veriest slave.

6. Self-control requires courage. It may almost be regarded as the primary essence of character.

7. It is not enough to have great qualities; you should also have the management of them.

8. We shall come out of evil just in proportion as we are able to conquer desire and live by principle.

9. He who would succeed must hold all his faculties under perfect control; they must be disciplined, drilled, until they obey the will.

10. The man who controls himself becomes a natural leader of other men.

11. There is many a man whose tongue might govern multitudes if he could only govern his tongue.

12. A self-controlled mind is a free mind, and freedom is power.

13. He who has mastered himself will be stronger than his passions, superior to circumstances, higher than his calling, greater than his speech.

14. No one can call himself educated until all his being obeys his will.

15. The most disagreeable persons are those who can not, or will not, control themselves.

16. When you can say "No," not only to things that are wrong and sinful, but also to things pleasant, which would hinder and clog your duties and your chief work, you will understand more fully what life is worth and how to make the most of it.

17. You need to gain the habit of self-control in all circumstances, and this is best acquired by daily practice in self-mastery in the continually recurring small matters of life.

18. To feel the thrill which comes from the consciousness of complete self-mastery—this is life raised to its highest standard.

19. There is no moral danger that may not be averted, no sin that may not be overcome, by him who has the courage to begin striving and the strength to keep striving till he is master of himself.

20. Men without the virtue of self-denial are not only subject to their own selfish desires, but they are usually in bondage to others.

21. Determine at all costs to be complete master of yourself.

22. No one will pay any serious attention to a man who can not govern himself.

23. By rousing himself, by reflection, by restraint and control, the wise man may make for himself a place of refuge in which he is safe when storms break.

BOOK FIVE

Part 6. Self-respect

He that respects himself is safe from others;
He wears a coat of mail that none can pierce.
—*Longfellow.*

1. If self-respect be highly esteemed and highly enthroned in your life, and if you shun any occasion of offense to it, you will not depart far from the path of rectitude. It is vastly more important to respect yourself, to be able to look upon your own soul without blushing—or, rather, to have your soul look upon you—than it is to be respected by other men.

2. As men respect themselves, so will they usually respect the personality of others. And this is a prime factor in gaining the best results in every-day life.

3. To attain the most thorough self-respect, you must give your earnest attention to being, instead of striving to keep up appearances by simply seeming.

4. If a man possesses the consciousness of what he is, he will soon learn what he ought to be; let him have a theoretical respect for himself, and a practical one will soon follow.

5. Self-respect is the root of most of the virtues, especially of cleanliness, chastity, reverence, sobriety and honesty. But it is not enough for you to possess these characteristics, unless you fully realize the fact, and feel a personal interest in retaining them.

6. Self-respect is the noblest garment with which a man may clothe himself—one of the most elevating feelings with which the mind can be inspired.

7. Independent, manly self-respect is a guard that keeps out much evil.

8. With self-respect should go true humility. This is the proper complement, and preserves the balance.

9. The high-minded youth who would keep his self-respect needs to remember particularly that he is not to abstain from wrong because it may possibly injure himself or others eventually, but he is to abhor the unclean and questionable deed because it is absolutely certain to blur,

to vitiate, and, if persistently repeated, to destroy the moral vision.

10. If you wish people to respect you, you must respect yourself.

11. You must have that self-respect that lifts you above meanness and makes you independent of slights and snubs. This grows out of being true to your own best self in the various tests of life.

12. You may have a stalwart self-respect that will be a lifting power from within, will create a power of resistance to temptation from without, and lay the foundation for the qualities of character and industry that are essential to true success.

13. The man who can not respect himself, who is guilty of violating the sacred divinity within him, can never even regard himself as successful. He may take a little satisfaction in the thought that the world thinks him successful, and that thousands covet the luxuries which he enjoys, but there is a self-condemnation which is constantly dragging at his heart, and robbing life of its supreme satisfaction.

14. He that respects not is not respected.

15. Since you always have to live with yourself, it is well to see to it that you have a good, true, virtuous companion.

16. Self-respect is based upon the same principle as respect for others.

17. The person of character is reverential. The possession of this quality marks the noblest and highest type of manhood and womanhood. Reverence for things consecrated by the homage of generations—for high objects and noble aims, for the great men of former times, and the high-minded workers among your contemporaries.

18. Reverence is alike indispensable to the happiness of individuals, of families and of nations. Without it there can be no trust, no faith, no confidence, either in man or God—neither social peace nor social progress.

19. Every boy should have instilled into his soul a true reverence for woman; a regard for her virtue as sacred as the love he bears his mother.

20. Self-respect can not be put on and off at will. It is the natural outgrowth of the constant effort to be true and noble in the innermost recesses of one's being.

BOOK FIVE

Part 7. Self-reliance

Thy spirit, Independence, let me share;
Lord of the iron heart and eagle eye,
Thy steps I follow with my bosom bare,
Nor heed the storm that howls along the sky.
—*Smollett.*

1. Man to be great must be self-reliant. Though he may not be self-reliant in all things, he must be self-reliant in the one in which he would be great. This self-reliance is not the self-sufficiency of conceit. It often means daring to stand alone.

2. The man who is self-reliant seeks ever to discover and conquer the weakness within him that keeps him from the attainment of what he holds dearest; he seeks within himself the power to battle against all outside influences.

3. Self-reliance is a grand element of character.

4. Among the mental qualifications which help on to success in life, there is none which is of more importance than self-reliance.

5. Self-reliance means other men looking to you; the want of it, your looking to other men.

6. Those men have won most who have relied on themselves rather than upon others.

7. Those who rely most on themselves for the accomplishment of any aim are the ones who do the best work.

8. The man who is not self-reliant is weak, hesitating and doubting in all he does. He fears to take a decisive step, because he dreads failure, because he is waiting for some one to advise him, or because he dare not act in accordance with his own best judgment.

9. Discontent is the want of self-reliance; it is infirmity of will.

10. The self-reliant person must continually build up his inner resources.

11. If you want a thing done well, do it yourself.

12. Depend upon your own exertions and abilities, and they will reward your confidence.

13. Self-help has accomplished about all the great things of the world.

14. Self-help is the root of all genuine growth in the individual, and constitutes the true source of vigor and strength.

15. Individual men must exert themselves and help themselves, otherwise they never can be effectually helped by others.

16. Self-confidence sees the possibilities of the individual; self-reliance realizes them.

17. Too much guidance and restraint hinder the formation of habits of self-help.

18. Many things which are necessary to life, to progress and to comfort, you can do for yourself better than any one else can do them for you.

19. Seeking and finding help from within always strengthens, but depending much upon help from without, as a rule, enfeebles.

20. The most successful men and women are usually "self-made."

21. Fight your own battles. Seek to advance on your own merit, and you will attain higher success than one who is always beseeching some one's influence and patronage.

22. Every one is in duty bound, as well as supremely privileged, to make the most of himself.

23. All men and women in good health ought to earn enough to support themselves. The world needs producers, not parasites.

24. A man must learn to stand upright upon his own feet, to respect himself, to be independent of charity and accident. It is on this basis only that any superstructure of intellectual cultivation worth having can possibly be built.

25. Believe in yourself. You may succeed when others do not believe in you, but never when you do not believe in yourself.

26. When you depend upon yourself, you know that it is only on your merit that you will succeed. Then you discover your latent powers, awake to your manhood, and are on your mettle to do your utmost.

27. Why are we living? To adhere to the business standards and to serve the personal interests, or to live in the realm of individuality, and subordinate the love of gain to the higher self?

BOOK FIVE

Part 8. Honor

Honor and fame from no condition rise;
Act well your part, there all the honor lies.—*Pope.*

1. It is the possession of established and unwavering principles that makes a man a firm character. These principles relate to right and wrong, and to everything about which the judgment has to balance probabilities.

2. Principles are as vital in small affairs as in great ones; the violation of the first will lead to the violation of the other.

3. You must cultivate those feelings which teach you to consult the welfare and comfort of others, and to bow yourself to the restraint of honor.

4. All wise men have viewed life as a contest in which the brave and true and confident come off with honor, and the timid and foolish with loss, and, perhaps, dishonor.

5. The battle of life is, in most cases, fought up-hill, and, to win it without struggle, were perhaps to win it without honor.

6. The man of honor is his own severest critic. What he might pardon as the weakness or peculiar temptations of others, he can not pardon in himself. He is especially severe in regard to what he does or is tempted to do in secret.

7. He is the noblest man who puts the highest estimate upon others.

8. A good name is one of the few honors which all men alike desire, and which all who will may have.

9. If you lose your honor, you lose one of life's most valuable possessions.

10. There is no success without honor.

11. A truly honorable man is very sensitive to any act which appears to cast discredit on his integrity or veracity or honor.

12. The shortest and surest way to live with honor in the world is to be in reality what you would appear to be.

13. The young man who starts out with an armor of honor and a lance of courtesy is well equipped for

life's battles, and he is sure to have some degree of true success.

14. A man should care more for his word than for his life.

15. Nothing in life is worth possessing unless it is gained honorably.

16. To learn to love all kinds of nobleness gives insight into the true significance of things, and gives a standard to settle their relative importance.

17. The inviolable bond of a promise, the sacred obligation of an oath, the respect due parents, the reverence for old age, the strictest obedience to the laws, and, above all, the love of country—the noble flame of patriotism—should be early and assiduously inculcated.

18. A man is of consequence in the world when it is known that he can be relied on; that when he says he knows a thing, he does know it; that when he says he will do a thing, he can do it and does do it. Thus reliableness becomes a passport to the general esteem and confidence of mankind.

19. A noble heart will disdain to subsist, like a drone, upon others' labors, but it will rather outdo its private obligations to other men's care and toil by considerate service to others.

20. The demand is for men—high-minded, staunch-hearted men—that dare to stand for the right and work with a purpose unmoved by popular clamor.

21. You can learn to live nobly only by acting nobly on every occasion that presents itself.

22. Moral principles are social and universal. They form, in a manner, the party of humankind against vice and disorder—its common enemy.

23. The man who does not respect and honor womanhood is a cad.

24. The only chivalry worth having is that which is the readiest to pay deference to the old, protect the feeble, and serve womankind, regardless of rank or age.

25. Honor reveals itself in the least details of life.

26. Honor grows from within; is not added from without.

27. No one can achieve highest honor, or be altogether honorable, except as he honor God.

BOOK FIVE

Part 9. Integrity

Lie not; but let thy heart be true to God,
Thy mouth to it; thy actions to both.
Cowards tell lies.
Dare to be true, nothing can need a lie;
A fault which needs it most
Grows two thereby. —*Herbert.*

1. Integrity must be the corner-stone if you are building up a character that will stand against temptation, snares, allurements, and give you a good reputation, and the best things of life such as money can not buy.

2. There is no safety for a young person without strict and unbending integrity in word and deed.

3. Let nothing tempt you to cross the sacred line of perfect integrity; neither the smallness of the transaction, intention to repay shortly, the example or bidding of others, the temptations of pleasure, or even the presence of the keenest necessity.

4. Without absolute integrity a man may make money for awhile and appear to be successful, but he is, at best, a clever fool, for his policy is one which is sure to be disastrous to him in the long run and bring him failure in the end.

5. Nothing more completely baffles one who is full of trick and duplicity than straightforward and simple integrity in action by another.

6. Integrity is never so greatly prized as when you have parted with your all to keep it.

7. The importance of integrity, even in the least details of life, can not be overestimated.

8. Fidelity to the work in hand, and a genuine feeling of responsibility, will eventually bring most persons into the right niches at the proper time.

9. He that is faithful in little is faithful in much.

10. Unless men can serve faithfully, they will not rule others wisely.

11. Fidelity in little things is one of the surest tests of character.

12. Keep faith with yourself. When you have said in your heart that you will or that you will not do a thing, live up to your pledge. If you will not keep your word to yourself, with whom will you keep it?

13. The veriest beggar in the street is dishonored by a broken promise.

14. An unfaithful servant is worthless to God and man.

15. Industry and perseverance, coupled with fidelity, can accomplish great things, but without them nothing can be done.

16. Elicit the confidence of others by fair dealing.

17. Better be poor and despised by others than to have plenty and fall below the mark of self-respect, because conscious of having betrayed your trust and proven recreant to obligations.

18. There is nothing more to be esteemed than firmness of will and integrity of character.

19. If you stand firm in an hour of trial, this firmness gives security to the mind, which always feels satisfaction in acting comformably to duty.

20. There is nothing like a stedfast person, one in whom you can have confidence, one who is faithful in work, who arrives punctually, and can always be trusted.

21. Stedfastness is a noble quality, but, unguided by knowledge, it becomes obstinacy.

22. Good conduct consists in regulating your life according to good principles; and a willingness to abide by recognized moral standards is the first, the indispensable, condition of moral growth.

23. Those who can be relied on are always in demand.

24. Rectitude is only the confirmed habit of doing what is right.

25. Persons of genuine excellence in every station of life—persons of industry, of integrity, of high principle, of sterling honesty of purpose—command the spontaneous homage of mankind.

26. "He is a man of his word"—what a fine compliment that is!

27. Integrity of motive and of purpose will carry almost any endeavor through to successful completion.

28. You alone can make your word as good as your bond.

BOOK FIVE

Part 10. Sincerity

Be these juggling fiends no more believ'd,
That palter with us in a double sense;
That keep the word of promise to our ear,
And break it to our hope. —*Shakespeare.*

1. Sincerity is to speak as you think, to do as you pretend, make good what you promise, and really be what you would seem and appear to be.

2. One who is sincere in the least detail of life becomes a factor for good in the world.

3. The only conclusive evidence of one's sincerity is readiness to give oneself for a principle.

4. The man who is sincere in everything that he does is the maker of his own fortune.

5. Candor impresses with the idea of sincerity, but must be tempered with discretion.

6. Consistency lends to sincerity her greatest and most lasting charm.

7. You can not, in any given case, by any sudden and single effort, will to be true, if the habit of your life has been insincerity.

8. Sincerity is the foundation of good manners.

9. The lesson that man has learned through time is that duality of character is the height of folly.

10. If you have any tendency toward guile, insincerity and untruthfulness, fortify yourself by the reflection that insincerity is a losing practice.

11. Nature forever puts a premium on reality.

12. The higher the character or rank, the less the pretense, because there is less to which to pretend.

13. It is the men of conviction who give a sort of personal impact to opinions and convert ideas into eloquence.

14. Earnestness of belief holds your attention as if there were some authority in the very enthusiasm of such a one, quite aside from intellectual equipment.

15. The earnest spirit finds its way to the hearts of others.

16. Whoever strives to do his duty faithfully is fulfilling the purpose for which he was created, and building up in himself the principles of a noble character.

17. A profound conviction gives one power.

18. One may be absolutely sincere and yet be wrong in judgment.

19. The very effort to advance—to arrive at a higher standard of character than you have reached—is inspiring and invigorating; and, even though you may fall short of it, you can not fail to be improved by every honest effort made in an upward direction.

20. A good intention clothes itself with power.

21. One should seek to combine knowledge and judgment with sincerity of heart.

22. Your condition and character may, and should, continually change and improve, and will do so if you persist in making right choices.

23. Hold firmly to principles which you sincerely believe to be true.

24. One of the first steps to be taken, if you will have a character that will stand by you in prosperity and adversity, in life and in death, is to fortify your mind with fixed principles of right.

25. There is a kind of anger in a man that is not sinful, but essential to his moral perfection—the sentiment of righteous indignation against wrong, which is quite different from resentment at a personal insult or injury, being not selfish or cruel, but noble, generous, and one of the principal supports of righteousness in human society.

26. When the true man, bent on good, holds by his purpose, he places but small value on the rewards or praises of the world; his own approving conscience and the "well done" which awaits him are his best rewards.

27. Cultivate sincerity in little things, and you will be sincere in the big tests.

28. Sincerity must be backed up with principles of right.

29. One's judgment helps one to decide what is right —one's sincerity helps one to live up to what one believes to be right.

30. Never pretend to be anything which you are not.

BOOK FIVE

Part II. Strength

What is strength, without a double share
Of wisdom? Vast, unwieldy, burdensome;
Proudly secure, yet liable to fall
By weakest subtleties; not made to rule,
But to subserve where wisdom bears command.
—*Milton.*

1. Strength of character consists, among other things, of power of will and power of self-control. It requires, therefore, for its existence, strong feelings and strong command over them.

2. The strong man is he who never allows the lower elements of his nature to usurp the place of the higher; who makes servants of his passions, and governs himself with reference to his physical and mental and moral welfare.

3. The strong person is one who, by discipline, exercises a constant control over thoughts, speech and acts.

4. Strength of character can be developed only by constant practice.

5. To love power is natural to the strong; to misuse it is a characteristic of the weak.

6. Strength and responsibility go together.

7. The glory of a young man is in his strength.

8. The strength of youth is its unlimited hopefulness.

9. Strength is wealth. It is ability to help. It creates the obligation to use. It must be coined and put into circulation. The law of strength is exercise; its glory is to right wrong and protect weakness.

10. Nothing is more admirable than the tenderness of a strong man.

11. If there are those of such exalted virtue that it seems well-nigh impossible for them to go wrong, it is because of their strength.

12. Purity of heart is a source of a great strength.

13. Mental strength is as necessary for the development of woman's character as of man's. It gives her capacity to deal with the affairs of life, the presence of mind which

enables her to act with vigor and effect in moments of emergency.

14. A woman's strength is in her sweetness, virtue and womanliness.

15. Doing right is a great tonic, a generator of strength and power.

16. He is strongest who draws men to himself, who creates his company; this is through having a positive quality—high ideals, moral courage and physical prowess.

17. To a strong man achievement is the only applause of value.

18. Strength can conquer circumstances.

19. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those which subdue him. Composure is the evidence of strength.

20. He who possesses truthfulness, integrity and goodness, united with strength of purpose, carries with him a power which is irresistible. He is strong to do good, strong to resist evil, and strong to bear up under difficulty and misfortune.

21. He who, with strong passions, remains chaste; he who, keenly sensitive, with manly power of indignation in him, can be provoked, and yet restrain himself and forgive —he is a strong man, a spiritual hero.

22. To the brave heart and strong hand, the capacious lungs and vigorous frame, fall, and always fall, the heavy burdens, and where the heavy burdens fall, the great prizes fall too.

23. The weakness of submissive gentleness is true power.

24. Self-confidence and self-respect and a clear conscience give a sense of power which nothing else can bestow.

25. Half the giant's strength is in the conviction that he is a giant. The strength of a muscle is enhanced a hundred-fold by the will power.

26. Strength lies in not only having power, but having the will to use it rightly.

27. Poise is a creator of strength, and strength creates poise.

BOOK FIVE

Part 12. Discipline

We rise by the things that are under our feet;
By what we have mastered of good or gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.
—*Holland.*

1. Discipline is a part of life; and if met early and accepted, all life becomes easier. The discipline which life gives is based on inexorable law, not on personal whim.

2. Not a day passes without its discipline. There is no act, however trivial, but has its train of consequences, and we can not be too careful of our choices.

3. The discipline which is one end of education is simply control acquired over one's mental faculties; without this discipline, one can not become a strong and accurate thinker.

4. The discipline of labor, frugality, self-denial and self-control, which money-making gives, is worth a thousand times more than money.

5. Precepts and instructions are useful as far as they go, but without the discipline of real life, they remain in the nature of theory only.

6. It is every one's duty to discipline and guide one's self according to the responsibilities and the faculties with which one has been endowed.

7. The most self-reliant, self-governing person is always under discipline; and the more perfect the discipline, the higher will be the moral condition.

8. Speaking generally, the training and discipline that are most suitable for one sex in early life are also the most suitable for the other; and the education and culture that fill the mind of the man, will prove equally wholesome for the woman.

9. Life is a discipline, and you are in life's school to learn. Do not shirk the hard lessons if you would grow strong.

10. The best discipline is always combined with freedom, mildness, sympathy and affection.

11. Good discipline will greatly promote habits of integrity and openness.

12. Upon moral discipline depend the cultivation of the sense of self-respect, the education of the habit of obedience, the development of the idea of duty.

13. Business success depends, in no small degree, on that regulation of temper and careful self-discipline which gives a wise man, not only a command over himself, but over others.

14. It is a great thing to have brains, but it is vastly better to be able and willing to command your brains confidently under all circumstances.

15. It is to every one's advantage to have the best trained and most highly developed mind it is possible for one to have.

16. Get the best training you can. Nothing is too good for you, and no detail of knowledge unworthy of attention, so long as it is in your line.

17. The prime inquiry should be: Where can training buttress natural ability, so as to prevent natural weakness from neutralizing its efficiency?

18. The highest training fits best for the performance of every task.

19. The main thing in training is to develop to its utmost the genius that is the natural superiority of each individual.

20. A great point to be aimed at is to get the working quality well trained. When that is done, the race will be found comparatively easy.

21. Education received at school is but a beginning, and is valuable mainly inasmuch as it trains the mind and habituates it to continuous application and study.

22. Even heredity, strong as it is, yields to constant, gentle and relentless training.

23. Training the hand and eye to do work well leads individuals to form correct habits in other respects; and a good workman is, in most cases, a good citizen.

24. The training of any one, even the wisest, can not fail to be powerfully influenced by the moral surroundings of one's early years.

25. Disciplining oneself to be orderly early in life saves against much waste effort in later life.

CHARACTER

BOOK SIX

Part 1. Manner

Manners are not idle, but the fruit
Of noble nature and of loyal mind. —*Tennyson.*

1. Law and religion control behavior in its essentials; manner controls it in its details—regulating those daily actions which are too numerous and too unimportant to be officially directed.

2. Good manners consist in kindly thinking, kindly speaking and kindly acting.

3. Good manners are not a mere matter of form. It is essential that there be some standard of deportment, but the garment of formal politeness is easily assumed, and may conceal depravity. True politeness, the kind that can not be counterfeited, finds its source in a good heart; sincerity and kindness are its chief element.

4. Etiquette and courtesy are a necessary part of society. Without some knowledge of the rules governing these, no man or woman is fairly equipped for the daily round of business or social intercourse. By a kindly, courteous manner the lowest and least conspicuous may reach a place from which to command the attention and respect of the mightiest. Courtesy is a passport recognized the world over.

5. The true spirit of good manners is very closely allied to that of good morals.

6. If manner is a product of a kind heart, it will please, though it be destitute of graceful polish.

7. Manner conveys high lessons and inspiring tokens of character.

8. Bad manner often neutralizes even honesty, industry and the greatest energy, while agreeable manner wins in spite of other defects.

9. Bad manner is usually the result of neglect in early training.

10. There are well-defined rules of etiquette which every one should seek to know and observe.

11. Manner is the ornament of action; and there is a way of speaking a kind word, or doing a kind thing, which greatly enhances its value.

12. Graceful manner is the outward expression of refinement in the mind and kindly affection in the heart.

13. As childhood advances to maturity, the transition from bad manners to bad morals is almost imperceptible.

14. Kindly manner, springing from a loving heart, makes the homeliest person beautiful, and dowers the least intellectual with an irresistible fascination.

15. There is nothing, however minute in manner, however insignificant in appearance, that does not demand some portion of consideration from a well-bred man or woman.

16. Good manner is neither more nor less than good behavior, consisting of courtesy and kindness; thoughtful consideration of the rights of others being the preponderating element in all kinds of mutually beneficial and pleasant intercourse among human beings.

17. Manner often places within easy reach what money can not buy, and politeness has won more victories than armies.

18. Manner may not be put on and off at pleasure, like clothing; manner is a part of the personality and belongs to the character.

19. The acquirement of good manner is not difficult, and only requires ordinary study, practice, observation, care and tact.

20. Eccentricity of manner should be avoided.

21. To avoid needlessly wounding the feelings of another is the key to almost every problem of manner that can be proposed.

22. Too much politeness is as bad as too little—there is a happy medium.

23. Manner is for every-day use; for the counting-room as for the drawing-room.

24. The most fascinating person is always the one of most winning manner, not the one of greatest physical beauty.

25. Good manners reveal themselves in the home toward those near and dear to us as readily as in the formal social gathering.

26. Good manners are an asset in business success.

27. Any one may have good manners who is willing to pay the price in study and practice.

BOOK SIX

Part 2. Society

Man in society is like a flower
Blown in its natural bed; 'tis there alone
His faculties expanded in full bloom
Shine out; there only reach their proper use.
—*Cowper.*

1. We are subordinate members of the structure called society, which, good or bad, on the one hand takes things good or bad from our individual conduct, and, on the other, confers, by its own good or bad condition, benefit or injury upon the individuals that go to constitute it. It works both ways.

2. The best part of human civilization is derived from social contact; hence courtesy, self-respect, mutual toleration and self-sacrifice for the good of others.

3. From the home issue the principles and maxims that govern society.

4. To succeed, one has to conform to some degree to the customs and the recognized methods of society.

5. The best contribution you can make to society is that of a life nobly lived.

6. Noble hearts do more to make good society than fine clothes.

7. Gold can not vie with virtue, and social position is not synonymous with character.

8. The moral cement of all society is virtue; it unites and preserves, while vice separates and destroys.

9. Men and women of character are the conscience of the society to which they belong.

10. Mutual consideration of the rights of others, tolerance and charitable judgment are necessary to make good society.

11. The only way in which it is possible to acquire the habits of good society is to live in no other.

12. A lack of the knowledge of the rules, usages and ceremonies of good society is a serious drawback to every individual, whatever his sphere in life may be, but especially to those who come into places of power.

13. If you make yourself worthy of refined and intelligent society, you will not be rejected from it; and in such society you may acquire from example all that you have failed to learn from precept.

14. The lack of training of early years need not keep you back from a position of eminence in society, if you will but seek to be worthy of it.

15. Not only does the moral character, but the mental strength, of man find its safeguard and support in the moral purity and mental cultivation of woman, but the more completely the powers of both are developed, the more harmonious and well ordered will society be—the more safe and certain its elevation and advancement.

16. In society great deference is paid, and rightly so, to woman, and certain seemingly arbitrary requirements are made in her favor.

17. While the world lasts fashion will continue to hold perpetual sway, and influence to a certain extent the customs of society and mark the characters of men.

18. The highest end of social relations is the development of individuals who think the true, will the right, and love the good.

19. Moral laws are social products. They are not empirical, but fundamental, eternal and essential. They inhere in the constitution of man. But it is only through relation with others that we come to the recognition of them as binding for conduct.

20. Each circle and section, each rank and class, has its respective customs and observances, to which conformity is required if one would not be made conspicuous.

21. We are naturally social creatures, and the highest development of character results from our contact with others.

22. By making the rules of etiquette habitual as children, you escape awkwardness and restraint in your manner when you are old enough to go into society.

23. Man was intended by nature as a creature of society, receiving and conferring benefits by association.

24. Society judges a man by his bearing, whether it is modest or assertive. By his manner, whether it is quiet, courteous and thoughtful. By his language, whether it is clean and refined, and by the company he keeps.

BOOK SIX

Part 3. Gentleman

But nature, with a matchless hand, sends forth her nobly born,
And laughs the paltry attributes of wealth and rank to scorn;
She moulds with care a spirit rare, half human, half divine,
And cries, exulting, "Who can make a gentleman like mine?"
—*Eliza Cook.*

1. A gentleman's first characteristic is that firmness of structure in the body which renders it capable of the most delicate sensation, and of structure in the mind which renders it capable of the most delicate sympathies.

2. A gentleman instinctively knows just what to do under all circumstances, and need be bound by no written code of manner.

3. In whatever society, or in whatever part of the world a gentleman may happen to be, he always complies externally with the spirit and usages of the place, provided these do not conflict with principle.

4. A gentleman is one who has reflected deeply on all the obligations which belong to his station, and who has applied himself ardently to fulfill them.

5. A gentleman employs in the regulation of his own conduct the strictest standard of propriety, and, in his expectations of that of others, is most lenient.

6. One reveals the attributes of a gentleman in his principles, in his tastes, in his manner, and in his person.

7. A gentleman will not only scorn to tempt any woman to sin, but he will seek to protect and defend all women from harm.

8. A gentleman holds himself to the same rule of honorable conduct that he expects and demands of woman.

9. A gentleman is respectful to his superiors, courteous to his equals, kind to his inferiors, and wishes all well.

10. He who desires to be a gentleman must associate freely with those whose tastes and habits are gentlemanly.

11. A gentleman will never forget that if he is bound to exercise courtesy and kindness in his intercourse with

the world, he is doubly bound to do so in his intercourse with those who depend on him for advice, protection and example.

12. A gentleman is entirely free from every kind of pretense. He avoids homage instead of exacting it.

13. An infallible mark of the gentleman is reverence for womanhood.

14. A gentleman is so on all occasions, not only when in so-called polite society.

15. A gentleman credits others with best motives.

16. A gentleman is always anxious to please and always willing to be pleased.

17. A gentleman is cautious in accepting a quarrel, but more cautious in giving cause for it.

18. A gentleman never violates decency, and respects the prejudices of sincere conviction.

19. A gentleman's constant efforts are never to wound the feelings of another, and he is well aware that prejudice can excite feeling quite as strongly as truth.

20. Inordinate ambition, narrowness, smallness, stinginess, greediness, selfishness, are all eliminated from an inventory of the true gentleman.

21. A gentleman lends to virtue the forms of courtesy, and borrows from her the substance of sincerity.

22. There is nothing so admirable among men anywhere and everywhere as the display of gentlemanly qualities, and nothing more deplorable than their lack.

23. A sort of moral magnetism—an ease acquired by frequent and long association with noble characters—alone gives those qualities which entitle one to the name of a thorough gentleman.

24. High birth and good breeding are the privileges of the few, but the habits and manners of a gentleman may be acquired by all.

25. From a right source can come no higher praise of a man than that he is a gentleman.

26. A gentleman forms his opinions boldly, and expresses them gracefully. He values his own esteem too highly to be guilty of dishonor.

27. Good birth, education, training, travel, reading, meditation, association with cultured minds, all help to make the gentleman.

CHARACTER

BOOK SIX

Part 4. Lady

The reason firm, the temperate will,
Endurance, foresight, strength, and skill—
A perfect woman, nobly planned,
To warn, to comfort, and command.—*Wordsworth.*

1. The word "lady" is much abused, misused and misunderstood, but in its original meaning and use it stands for all that is beautiful in noble womanhood.

2. A virtuous woman is the most beautiful thing on earth.

3. Strength, honor, wisdom, goodness and virtue are a lady's requisites.

4. No one can claim the title of lady who is not virtuous in thought and life.

5. Fine dresses do not make a lady.

6. A woman whose general style of dress is chaste, simple and appropriate is likely to be, in disposition and mind, an object to love and admire.

7. To dress well is a duty which one owes to society, but to make dress an idol is to commit something worse than a folly. Fashion is made for woman, not woman for fashion.

8. A lady can always be told by her voice and laugh—neither of which will be loud or coarse, but low and well modulated.

9. Lack of refinement in conversation or deportment lowers a woman in the estimation of others.

10. A woman, strong and womanly in all her ways, in whom the heart of a friend can safely trust—this is the perfect lady.

11. A high degree of intellectual refinement in woman is the surest pledge society can have for the improvement of man.

12. A woman's character is more easily affected by apparent contact with the worthless and dissipated than a man's.

13. A lady can always, by her own bearing and behavior, protect her good name.

14. A lady is never guilty of an indelicate or immodest act.

15. Calumny will never attack the name of a woman who always conducts herself like a lady.

16. A lady goes about her business in a quiet way, and in her preoccupation is secure from all the annoyance to which a person of less perfect breeding might be subjected.

17. The well-bred girl has to be sought for. She does not parade herself as show-goods. She is not a fashion-plate. She may be neither rich nor beautiful. But, oh, what a heart she has when you find her! so large and pure and womanly!

18. The ideal woman is religious—has the wise, sweet, old-fashioned, ever-true ideals about right and wrong.

19. Women observe all the delicacies of propriety in manner, and all the shades of impropriety, much better than men.

20. It is not enough that a gentlewoman should be clever, or well educated, or well born. To take her due place in society she must be acquainted with the rules of society.

21. To be womanly is the greatest charm of woman.

22. A woman must be refined and noble and true to incite chivalry in the heart of man.

23. Girls and women have far greater influence in molding the morals and character of boys and men than they realize. May they use it for highest good.

24. There exists a strong bond between intelligence and beauty. Intelligence is said to be the beauty of homeliness, but it is also the most vital and lasting charm of the beautiful woman.

25. Without cultivated intelligence the most beautiful woman were little better than a well-dressed doll.

26. To exhibit an amiable exterior is essentially requisite in a young lady, for it indicates cleanliness, sweetness, a love of order and propriety, and all those virtues which are attractive to her associates.

27. Girls sometimes sacrifice their ideals and compromise themselves, thinking they will thus become popular with boys, but such popularity is short-lived, and rarely leads to true love and marriage.

28. A man should believe every woman to be a lady until she proves herself otherwise.

BOOK SIX

Part 5. Politeness

How sweet and gracious, even in common speech,
Is that fine sense which men call courtesy;
Wholesome as air and genial as the light,
Welcome in every clime as breath of flowers—
It transmutes aliens into trusting friends,
And gives its owner passport round the globe.
—*Jas. T. Fields.*

1. True politeness is the outward sign of the heart's most generous impulses. It is the quality which distinguishes a gentleman from a boor.

2. The best way to become a man of politeness is to begin with the heart, to act on the principle of making every one as happy as is in your power. No one can act on this principle for any length of time without possessing all the essentials of politeness.

3. Cleanliness is a mark of politeness; it is agreeable to others, and is a pleasant sensation to oneself.

4. It is not sufficient that you are amiable and elegant in your deportment to strangers and to your acquaintances; you must be undeviatingly so to your most intimate friends and to nearest relations.

5. Politeness and good breeding are absolutely necessary to adorn any or all other good qualities. Without them, no knowledge, no perfection whatever, is seen in its best light.

6. Mere intercourse with the world, to some extent, gives a habit and taste for those modest and obliging observances which constitute true politeness and genuine courtesy.

7. Those who know you and care for you may excuse your shortcomings, but the world at large knows you only as it sees you. Therefore, on the least word or action may depend your fate at its hands.

8. In the relaxation of home life there is more or less freedom from the formality that marks your intercourse with strangers and outsiders. But there need be none the less of real and genuine courtesy.

9. Some persons appear to be born polite. Others have to learn to be polite. A good deal is in the blood, and a good deal is in the training.

10. Politeness is to do and say the kindest thing in the kindest way.

11. You must feel polite before you can show politeness. Then it comes natural to you.

12. True politeness is the outward, visible sign of those inward spiritual graces called modesty, kindness, unselfishness and generosity.

13. The inbred politeness which springs from right-mindedness and kindly feelings is of no exclusive rank or station.

14. One who is wise will not carelessly violate the proprieties of well-bred people.

15. True politeness is perfect ease and freedom. It simply consists in treating others just as you would like to be treated yourself.

16. Good sense and good nature suggest civility in general, but in good breeding there are a thousand little delicacies which are established only by custom.

17. Civility is to a man what beauty is to a woman—it creates an instantaneous impression in his behalf.

18. Propriety of deportment is the valuable result of a knowledge of yourself and respect for the rights of others; it is a feeling of the sacrifices which are imposed on self-esteem by your own social relations, a sacred requirement of harmony and affection.

19. To be agreeable is to sacrifice selfish inclination, to crucify exclusiveness, to be neither brutal nor brusque, but to make this one life which is given you as perfect and beautiful as you can.

20. The obligation to be hospitable is a sacred one, emphasized by every moral code known to the world.

21. The indispensable requisites to being a charming and agreeable person are tact, unselfishness, kindness and sympathy.

22. Some degree of politeness and good breeding is necessary to make you welcome and agreeable in the average group of persons.

23. Practice politeness in the home and you will exercise it with ease when abroad.

BOOK SIX

Part 6. Culture

If thou couldst in vision see thyself the man God meant,
Thou never more wouldst be the man thou art, content.
—*Anon.*

1. High culture is sound culture, and may exist without much knowledge of, or particular respect for, mere conventional superficialities.

2. A person whose impulses and desires are his own—are the expression of his own nature, as it has been developed and modified by his own culture—is said to have character.

3. Whatever strengthens and clarifies the mind, whatever broadens the vision, or intensifies your interest in higher things, is a source of culture. Culture is not the result of any study or combination of studies. It is concerned with your attitude and reaction toward nature, humanity and the unseen realities, and there is no single gate through which all may pass to attain it.

4. The object of culture is, not merely to fill the mind with other men's thoughts, and to be the passive recipient of their impressions, but to enlarge your individual intelligence, to develop your own personality, and to render you a more useful and efficient worker in the sphere of life to which you are called.

5. The higher the culture and the more refined the surroundings, the less the temptation to commit any act against society.

6. Culture is the result of training the mind in the best manner, and developing the noblest qualities of heart.

7. Toilsome culture is the price of great success, and the slow growth of a great character is one of its special necessities.

8. Culture and refinement are the products of long training. They come slowly and surely. If forced, they are merely sham reflections of the genuine article.

9. Culture comes from the constant choice of the best within your reach.

10. Cultivate all that is warm and genial—not the cold and repulsive, the hard and morose.

11. The longest lived men and women have, as a rule, been those who have attained great mental and moral development.

12. He who would live to a good old age, who would carry youth and freshness, symmetry and beauty of mind and body into ripe years, must have a cultured heart, an educated mind and a well-kept body.

13. Great thoughts and noble sentiments refine the face and manner, lift man above his surroundings and preserve him from the debility common to age.

14. Scholarship without good breeding puts one's faults into bolder relief.

15. Culture must be wedded to a high purpose, or it will only marbleize the life.

16. Your conversation can never be worth listening to unless you cultivate your mind.

17. If good breeding and graceful refinement are ever proper, they are always so.

18. The wider your acquaintance and the greater your experience with mankind, the more you learn to appreciate the clean-cut and delicate instincts that indicate the truly refined nature.

19. A calm and resolute bearing, a polished speech, a kindly consideration of the rights of others, and the art of hiding all uncomfortable feelings are essential to gentility.

20. The unwritten code of gentility is constantly changing in some minor particulars, but its principles are immutable, and he who would become a gentleman must by some means make himself familiar with them.

21. From time immemorial music has been supposed to exert a peculiarly refining and elevating influence on mankind.

22. Beauty of person will ever be found a dead letter unless it be animated with beauty of mind and heart.

23. A man's good breeding is the best security against other people's ill manners.

24. The truly cultured person thinks kindly and acts nobly regardless of how those about him are acting.

25. The formation of taste may be upward or downward and is a process rather than an act.

BOOK SIX

Part 7. Kindness

These are the heroes men to-day adore,
These are the valiant ones above all story;
This is the pathway to the modern glory,
Which down the years with added power shall pour.
—*J. H. West.*

1. Kindness is love shining in the face, speaking through the lips, and acting itself out in the daily life. It is not a mere impulse of goodness and generosity, spasmodic and intermittent, depending on the feeling of the moment, and changing with the ever-changing surface of the sensibility. It is a thoughtful goodness, a calculating benevolence, the result of deliberate cultivation of the kindly spirit. It is based on principle, not mere feeling, and it is manifested whether one feels like it or not.

2. Kindness is a bond that binds all mankind into one great family of brothers and sisters.

3. Kindness in the form of politeness and common courtesy makes our relationships one with another a source of pleasure and happiness, helping on every other good thing.

4. A kind word, or a kind look, will act on those on whom coercion has been tried in vain. While kindness invites to love and obedience, harshness provokes aversion and resistance.

5. The cheapest of all things is kindness, its exercise requiring the least possible trouble and self-sacrifice.

6. The boy who is kind to animals and helpless things has in him one of the characteristics of greatness, and though he may not become great, he will certainly never become ignoble.

7. True kindness cherishes and actively promotes all reasonable instrumentalities for doing practical good.

8. Unkindness may be a stumbling-block that will occasion another great misfortune.

9. Kindness does not consist in gifts, but in gentleness and generosity of spirit.

10. Kindness draws out the better part of every nature —disarming resistance, dissipating angry passions, and melting the hardest heart. It overcomes evil and strengthens good.

11. Every one can carry the spirit of kindness into every-day life and make himself better and every one around him happier by the influence of a consistent, lovely, unselfish life.

12. Kindness is the absence of roughness and boisterousness. It does not lose its temper and rage, it does not deal in threats and coarse abuse.

13. Kindness is the absence of violence; it is gentleness of manner and sweetness of spirit. It melts rather than crushes, draws rather than drives, woos rather than compels.

14. Kindness takes the thunder out of the voice, the frown from the face, the coldness from the heart and the harshness from the hand.

15.

"So many ways, so many creeds,
So many paths that wind and wind,
While just the art of being kind
Is all this old world needs."

16. Physical or material power has not one-half the might of kindness.

17. Many an otherwise good child has been driven to wicked thoughts and deeds, by harsh or unkind words, when kind words would have acted as an incentive to do only what was right and best.

18. A kind heart is a fountain of gladness, making everything in its vicinity to freshen into smiles.

19. Kind words are balm to the soul. They oil the entire machinery of life and keep it in good running order.

20. It is kindness that the weary world most needs.

21. Witty sayings are as easily lost as pearls slipping from a broken string, but a word of kindness is seldom spoken in vain.

22. Lovingkindness is greater than laws, and the charities of life are more than all ceremonies.

23. The softest words make the deepest impression.

24. Drop a word of cheer and kindness, just a flash and it is gone, but there are half a hundred circles rippling on and on and on.

BOOK SIX

Part 8. Dignity

From lowest place when virtuous things proceed,
The place is dignified by the doer's deed;
When great additions swell, and virtues none,
It is a dropsied honor. —*Shakespeare.*

1. The real dignity of a man lies not in what he has, but what he is.

2. Dignity may be maintained without the appearance of pride; manner is something to everybody, and everything with some.

3. Grand and dignified expressions must be looked for from those, and those alone, whose thoughts are ever employed on glorious and noble objects.

4. True dignity is never gained merely by position, nor is it lost when honors are withdrawn.

5. The dignity of a really great nature refuses itself to the insistent demands of all untempered ambitions.

6. In addressing a person be sure to give him his proper title, as this tends to preserve dignity.

7. There is but one way of meeting fate, whether blessings or afflictions, and that is to behave with dignity under both.

8. To be idle or useless is neither an honor nor a privilege; and though persons of small natures may be content merely to consume, men of average endowment, of manly aspirations, and of honest purpose, will feel such a condition to be incompatible with real honor and true dignity.

9. There are not different kinds of dignity for different kinds of men, but one and the same for all; it differs in degree, but not in quality.

10. Self-control gives dignity and force to character.

11. To wrangle with one's inferiors compromises dignity.

12. Learn to enjoy yourself, to know the wealth that is in your own power—wisdom and goodness; learn to assert the sovereignty and dignity of your soul.

13. Dignity does not consist in hollowness and in lightheadedness, but in substantiality and in strength.

14. Good breeding carries with it dignity that is respected by the most petulant. Ill breeding invites and authorizes the familiarity of the most timid.

15. True dignity does not prevent one from being cordial and friendly.

16. An assumed air of importance will produce an underestimate of your real worth.

17. If you have an idea, express it; if you are ardent, high-souled, show it; if you have character, pronounce it.

18. A man should never be ashamed to own that he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.

19. Attend to that which concerns you; that which concerns you not, let alone.

20. One should be careful never to tell tales of oneself to one's own disadvantage.

21. A noble manhood or womanhood will lift any legitimate calling into respectability and dignity.

22. Never feel above your work. All needed work is honorable.

23. What no gentleman should say no gentleman need answer.

24. It is not wrong to recognize one's own talents and ability.

25. Never be defeated by defeat nor grow careless from success.

26. Avoid trifling conversation.

27. Nobility of character is the only true aristocracy.

28. Keep cool and poised and you are likely to master any situation.

29. Deliberate with caution, but act with decision; and yield with gracefulness, or oppose with firmness.

30. You must learn to stand upright on your own feet, to respect yourself, to be independent of charity or accident. It is on this basis only that any superstructure of intellectual cultivation worth having can possibly be built.

31. A gentleman is dignified, but not haughty.

32. Dignity grows out of a recognition of the high purposes of life and an effort to bring the life into harmony with these purposes.

33. A life motivated by noble ideals has dignity.

BOOK SIX

Part 9. Dress

Costly thy habit as thy purse can buy,
But not expressed in fancy; rich, not gaudy;
For the apparel oft proclaims the man.—*Shakespeare.*

1. Clothes are one of the accepted standards by which men are judged, the world over. They form the chief standard of first impressions; for this reason alone it would be difficult to overestimate their importance. Nothing else about you reflects so much your personal characteristics.

2. Always dress as neatly as possible. The expensiveness of your apparel is not of so much importance, but its freshness and cleanness are indispensable.

3. Carefulness of dress ranks with politeness of manner.

4. It is every woman's duty to make herself as beautiful as possible; and no less the duty of every man to make himself pleasing in appearance.

5. Neither virtue nor ability will make you appear like a gentlewoman if your dress is slovenly and improper.

6. The well-dressed man is the one whose clothes do not make him the object of comment.

7. Those who disregard the customs of dress are, as a rule, either geniuses or fools.

8. There is little excuse for the average person, who so desires, not being well dressed. Money spent for clothes, provided one stays within the limit of one's income, is money well invested.

9. The well-dressed person is not always one who wears expensive clothes.

10. To dress well requires something more than a full purse and good figure. It needs taste, good sense and refinement.

11. Dress is even more prominent than manner.

12. Dress does not make character, but it often proclaims it.

13. Dress is a fairly sure index of the man or woman, and it has a great deal to do with personal appearance, and therefore with success or failure in one's undertakings.

14. To be well dressed does not necessarily mean to be fashionably dressed.

15. Every one should dress in a style suitable to his business, and should be proud to wear the insignia of his trade or profession.

16. There is an appropriateness in dressing to suit the place you occupy.

17. Dress may almost be classed as one of the fine arts. It is certainly one of those arts the cultivation of which is indispensable to any person moving in good society.

18. The most important consideration in the matter of dress is its effect upon yourself. Good clothes are a part of the cement with which you build your self-respect. A lack of care of outward appearances nearly always begets a lack of care as to inward conditions.

19. In early life dress helps to form the character, in later life it expresses it.

20. Upon the minor details of the toilet depend, in a great degree, the health, as well as the beauty, of the individual.

21. Among all classes of people, good clothes command respect.

22. One essential to being well dressed is being suitably dressed for the occasion.

23. Modesty of dress in a woman always adds to her charm.

24. It is economy for every young man to dress well, and to appear prosperous, provided he does not go in debt or sacrifice more important things to do so.

25. Character, which can not be concealed, proclaims itself emphatically in your dress.

26. Dress, like wealth, is a power.

27. Anything tawdry in dress reveals a tawdriness of character.

28. Prosperity and progress were never created by people who had lost regard for their personal appearance —their ambition to want to live well and look well.

29. The fit of clothes has much to do with their smartness.

30. Avoid anything in dress which attracts undue attention.

BOOK SIX

Part 10. Simplicity

His words are bonds, his oaths are oracles;
His love sincere, his thoughts immaculate;
His tears pure messengers sent from his heart;
His heart as far from fraud as heaven from earth.
—*Shakespeare.*

1. Simplicity is the elimination of the non-essential in all things. It reduces life to its minimum of real needs; raises it to its maximum of power.

2. Simplicity means the survival—not of the fittest, but of the best. In morals it kills the weeds of vice and weakness so that the flowers of virtue and strength may have room to grow.

3. Make simplicity the keynote of your life and you will be great, no matter though your life be humble and your influence seem but limited.

4. Simplicity in act is the outward expression of simplicity in thought. Men who carry on their shoulders the fate of a nation are quiet, modest, unassuming. They are often made gentle, calm and humble by the discipline of their responsibilities. They have no room in their minds for the pettiness of personal vanity or grievances.

5. Simplicity is the characteristic that is the most difficult to simulate.

6. Nature is simple; her grandeur lies in her simplicity.

7. Nature, in all her revelations, seeks to teach man the greatness of simplicity. Health is but the living of a physical life in harmony with a few simple, clearly defined laws. Simple food, simple exercise, simple precautions will work wonders.

8. Simplicity is opposed to complexity. The easiest way to accomplish everything is usually the simplest, and the most powerful forces of mind and matter are mostly found to be those in which there is the least complexity.

9. Simplicity and sublimity are close of kin.

10. Simplicity is never to be associated wth weakness and ignorance.

11. No character can be simple unless it is based on truth—unless it is lived in harmony with one's conscience and ideals.

12. Simplicity of character is the natural result of profound thought.

13. Simplicity is one of the first laws of greatness, and another like unto it is humility.

14. Simple methods are the best, in business as in most affairs of life.

15. Simplicity cuts off waste and intensifies concentration. It converts flickering torches into searchlights.

16. Simplicity is the pure white light of a life lived from within. It is destroyed by an attempt to live in harmony with public opinion.

17. Deprive yourself of nothing that is necessary to your comfort, but live in honorable simplicity and frugality.

18. Simplicity in a character is like the needle of a compass—it knows only one point, its north, its ideal.

19. To true simplicity, to perceive a truth is to begin to live it; to see a duty is to begin to do it.

20. No great truth can ever enter into the mind of a man of simplicity and remain merely a theory.

21. The art of expressing your thoughts in a clear, simple manner is one of the first to be attained if you desire to be an interesting conversationalist.

22. Cultivate simplicity in all things in your life.

23. Be comprehensive and simple in all you say and write.

24. The more habitual your virtues the less conscious you are of them; when they really become a part of your character you live them unconsciously.

25. All great truths are simple.

26. It is a charming quality of character to be natural in manner, frank, and free from affectation.

27. The greater part of life is lived in the lowly valley among plain people, who look at things from the average angle, and do not relish the unusual and the high-flown.

28. The simple things of life are the most beautiful.

29. The simplicity of childhood can be carried into the activities and responsibilities of adulthood.

BOOK SIX

Part 11. Cheerfulness

Cheerful looks make every dish a feast,
And 'tis that crowns a welcome. —*Massinger.*

1. Cheerfulness gives elasticity to the spirit; spectres fly before it; difficulties cause no despair, for they are encountered with hope, and the mind acquires that happy disposition which improves the opportunities which lead to success.

2. Cheerfulness makes the mind clear, gives tone to thought, adds grace and beauty to the countenance.

3. Without cheerfulness there can be no healthy action, physical, mental or moral, for cheerfulness is the normal atmosphere of our being.

4. Cheerfulness depends largely upon having faith—faith in God, faith in friendship, faith in all that helps to make living beautiful.

5. Cheerfulness is helpful every day and every minute. It implies a power to rise from depressing influences and to exercise reason and courage in overcoming them.

6. The world will be to each one of you very much what you make it. The cheerful are its real possessors, for the world belongs to those who enjoy it.

7. Many a time a cheerful home and happy hearts therein do more to make good men and women than all the learning and eloquence that can be used.

8. The person with a smiling countenance, who keeps his troubles to himself, usually finds a welcome. He generally makes friends easily, and impresses others with the belief that he must be successful in order to be so cheerful. This fact inspires confidence, and he consequently makes his way in the world where another, with more brains, but less buoyancy, fails.

9. A habit of cheerfulness, enabling one to transmute apparent misfortunes into real blessings, is a fortune when just crossing the threshold of active life.

10. While cheerfulness of disposition is a source of enjoyment in life, it is also a safeguard of character. It

furnishes good soil for the growth of virtue. It gives lightness of heart and elasticity of spirit. It is the companion of charity, the nurse of patience, the mother of wisdom. It is also the best of moral and mental tonics.

11. A life that is usefully busy can not well be otherwise than cheerful.

12. Cheerfulness is profitable. While some virtues may seem to defer the day of recompense, cheerfulness "pays down."

13. Cheerfulness is an outstandingly successful social trait.

14. Cheerfulness has been called the bright weather of the heart. It enables nature to recruit its strength; whereas worry and discontent debilitate strength, involving constant wear and tear.

15. The presence of the cheerful in spirit acts like a beam of sunshine to the social circle. It warms and brightens. It softens and subdues. The quality is a happy one in every condition of life, and may be cultivated by every one.

16. Amiability is not only power; it tends to mental progression, and to health and happiness and long life.

17. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours.

18. Laughter is contagious; often the presence of one jovial spirit will affect a whole company.

19. Invalids are always helped by a call from a smiling, cheerful friend.

20. Humor is a saving grace of the mind, which prevents humanity from going to extremes.

21. Although cheerfulness of disposition is very much a matter of inborn temperament, it is also capable of cultivation like any other good habit.

22. Cheerfulness is one of the essentials of happy domestic life. It should be cultivated with constant assiduity. Without it, fretfulness, peevishness, anxiety and inharmony are almost inevitable.

23. Cheerfulness in the midst of unfavorable circumstances is based on the assurance that all things work together for good to those who do right.

24. A clear conscience has much to do with a cheerful attitude toward life.

BOOK SIX

Part 12. Modesty

Lowliness is the base of every virtue,
And he who goes the lowest builds the safest.
—*Bailey.*

1. Modesty in general, which is a tacit admission of imperfection, is itself considered an amiable quality, and certainly heightens every other that is so.

2. True modesty is quite compatible with a due estimate of one's own worth, and does not demand the denial of merit.

3. Modesty seldom resides in the breast that is not enriched with nobler virtues.

4. Modesty is becoming, but does not require one to have no opinion or choice.

5. Honor is due to those whose character, skill and perseverance have carried them up the social ladder step by step, if they remain becomingly modest and unaffected.

6. Too much modesty becomes a weakness.

7. Modesty and dignity are consistent one with the other; they are complementary aspects of one and the same moral quality.

8. Modesty, to rest upon any fixed, stable foundation, must be based upon an accurate knowledge of one's self.

9. As modesty is the richest ornament of a woman, the want of it is her greatest deformity.

10. The modest man has everything to gain, and the arrogant man everything to lose, for modesty has to deal with generosity and arrogance with envy.

11. Men and women who in any way injure their delicacy and modesty, by insensible degrees procced to overt sin.

12. All the world feels kindly toward one who is modest. Such a person is hope and courage personified, and dares everything.

13. Safety lies in venturing with modesty.

14. Modesty becomes a weakness if it suppresses virtue and hides it from the world.

15. Humility leads to self-improvement. Study your

own character; endeavor to learn and supply your own deficiencies.

16. Humility is a virtue, but stooping too low to accomplish too little is a mistake.

17. True humility neither rates itself too high nor too low, but at its real worth.

18. The object of humility is not show, but service. You stoop, not that men may walk over you, but that you may serve them.

19. True humility is an evidence of real greatness.

20. The man who thinks himself inferior to his fellows deserves to be, and generally is.

21. The world knows when shame and disgrace have pulled down the chaste banner of virtue, and raised their own flag there. Every guest of the heart leaves his autograph upon the character.

22. Riches without meekness and thankfulness do not make any man happy; but riches with them remove many fears and cares.

23. Every one who has tasted of the cup of true wisdom is modest. Such a one does not boast of his strength; he realizes that he needs every form of help he can secure; he knows that there are restraints that are helpful, for there are mistakes both of omission and of commission, and he puts himself in the way of influences that will help him to be strong in the time of trial.

24. One who is modest makes no parade of himself or of his deeds.

25. The truly benevolent are modest and retiring, and shrink from publicity and ostentation.

26. Modest humility is beauty's crown.

27. A modest person clothed in inexpensive attire wins more admiration than a bold person clad in the richest satins and costliest gems.

28. Modesty is ever unassuming, making no false claims and avoiding all pretense.

29. The proud compare themselves with those who are inferior; the modest with those who are superior.

30. The truly great men and women of all ages have been proverbially modest.

31. Be humble if you would attain to wisdom, and humbler still when wisdom you have mastered.

CHARACTER

BOOK SEVEN

Part 1. Charity

Don't look for the flaws as you go through life,
And even when you find them
It is wise and kind to be somewhat blind,
And look for the virtue behind them.
—*Ella Wheeler Wilcox.*

1. Charity is made the constant companion and perfection of all virtue; and well it is for that virtue where it most largely enters and longest stays.

2. Charity does not alone consist in almsgiving; there is a charity in bright looks, and in opening the eyes of the mentally blind; and the noblest charity of all consists in coming to the aid of those who are deep in the slough of moral despond, and in raising the sinful and sorrowing.

3. Work done for the elevation and improvement of the human race is the grandest charity.

4. The aim of all charity should be to make those who are dependent on it independent of it. From this point of view all mere almsgiving, all that so-called charity which only serves to make the dependent more dependent, stands condemned.

5. It is proper that alms should come out of a little purse as well as out of a great sack; but when there is a plenty surely charity is a duty as well as a privilege: it is a tribute imposed by God upon you, and you are not a good subject if you refuse to pay it.

6. It is more blessed to give than to receive.

7. The weariness of mere getting is easily overcome by the luxury of giving.

8. In giving charity remember that the motive that prompts it is often of more value and more acceptable than the gift itself.

9. The nearer you approach to true charity the nearer you come to perfection, and the more likely are your imperfections to be overlooked.

10. Seeing how rain and sunshine are freely given to the evil and unthankful, we learn to measure our giving, not by men's deserts, but by their needs.

11. True charity is always slow to condemn another, and puts a favorable construction on human faults and errors.

12. The world must be ruled by kind and earnest guardianship, in which the irregularities of fortune are in part made up by the spontaneous charity of those who were better born.

13. Charity will teach you to enter into the problems of others, often unlike your own; to put yourself in their places, to consider how you would act in their circumstances; to help them to fight their battles; and by this means your understanding, sympathy and moral experience will be enlarged.

14. Helping others to help themselves is worth more than gifts of money.

15. Give according to your means, and be glad that you are in a position to share with others.

16. When everybody else denounces a man, Charity says: Wait, there is good in that man somewhere.

17. Hospitality to the congenial and charity to the poor are two virtues that are never exercised so well as when they accompany each other.

18. Be charitable and remember you have no use for material wealth when you are dead.

19. No one can exact charity. Its characteristic mark is that it is freely given.

20. Be charitable in thought as well as in deed.

21. He that has pity on the poor and expresses it in a practical way lends to the Lord, and that which he has given will be repaid to him again.

22. As cruelty melts before kindness, so the evil passions meet their antidote in sweet charity.

23. Never forget the poor and distressed among you.

24. The mantle of charity ought to be thrown around the faults of your fellow-beings.

25. The greatest of all charities is to help others in such a way that they are enabled to help themselves.

26. Alleviate all that needs alleviation as far as lies in your power.

27. It is always a delicate matter to make a gift to a needy person so as not to hurt self-respect and thus injure character.

BOOK SEVEN

Part 2. Advice

Apt words have power to suage
The tumors of a troubled mind;
And are as balm to fester'd wounds.—*Milton.*

1. Advice has its value, and those who are never urged to overcome their faults and failings are not so likely to do it as those who are advised to thus gain a moral victory over themselves.

2. They are fools who despise good advice. Take good advice when it comes to you and seek it when it does not come. Your parents are likely to be your best advisers. Tell them your plans, your hopes, your trials, your temptations.

3. To ask for advice is helpful, whether you follow the advice or not. Through talking a subject over with another, you get fresh side-lights into it, new avenues open up, and the whole question becomes larger and richer and clearer.

4. Beautiful are the admonitions of those whose lives accord with their teachings.

5. Do not take the advice of admiring friends alone, who will be sure to tell you that you can do anything and do it well, and may thus tempt you to attempt a work without the necessary preparation, but consider also the advice of those who see difficulties in the way.

6. An entirely new direction may be given to the life of a young person by a happy suggestion, a timely hint, or the kindly advice of an honest friend.

7. Advice is seldom welcome. Those who need it most like it least.

8. Every man, however wise, requires the advice of some sagacious friend, in the affairs of life.

9. Advice is a duty you owe even the stranger, if you believe he errs, but the greatest delicacy must be exercised in giving it.

10. Carefully consider the advice of a friend and still more carefully that of an enemy.

11. Advice given through sincere motives should be kindly received, even though it hurt one's feelings.

12. Advice is usually given through pure motives, and it is well to consider all so given, though it is not prudent always to act on it.

13. Advice is usually the result of the personal experience of those who offer it, and circumstances attending those experiences should be considered before acting on it.

14. Some folks ask advice and then resent it because it does not accord with what they want to do.

15. If you mind your own business sincerely and constantly, you will know better when, and of whom and in what manner, to seek advice, and when you receive it you will value it at its true worth.

16. Few persons have sufficient wisdom to prefer criticism, which is useful, to praise, which deceives.

17. The young person who is in earnest will weigh carefully advice that is given on how to succeed.

18. Well-intended advice and admonitions often go astray because given at the wrong time.

19. Agreeable advice is not always useful advice.

20. They that will not be counseled can not be helped.

21. Where no counsel is, the people fall; but in the multitude of counselors there is safety.

22. Speak not but that which may benefit others or yourself.

23. Hearken to good advice and something may be done for you.

24. A good maxim is never out of season.

25. Pay no attention to gossiping criticism, but seek the chastening advice of friends. Do not be offended if your friends say unpleasant things to you. If they are true, profit by them.

26. Nobody is more dreaded than the person who forces advice on his friends, and who persists in dictating a course of proceeding to those who do not in the least desire it.

27. The way advice is given determines whether the giver will be included in the list of agreeable people.

28. Go to the ant, consider her ways, and be wise.

29. It is rarely wise to give advice if it has not been solicited except to those for whose safety one is responsible.

BOOK SEVEN

Part 3. Reform

Nor deem the irrevocable past
As wholly wasted, wholly vain,
If, rising on its wreck, at last
To something nobler we attain.—*Longfellow.*

1. There is no more enviable gift than the power to sway others to good; to diffuse around one an atmosphere of cheerfulness, piety, truthfulness, generosity, magnanimity. It is not a matter of great talent; not entirely a matter of great energy; but rather of earnestness and sincerity and goodness of heart and life, and of that quiet, constant energy which is like soft rain gently penetrating the soil.

2. The whole world needs awakening. Lift up your voice for that which is honest, lovely and of good report, in words of kind earnestness, saying something because you believe in what you say, saying it with the genuine, unstinted eloquence which comes right from the heart, and your speech will be welcome, wherever and on whatever particular subject of reform you choose to make yourself heard.

3. All reforms must have a beginning, and the indispensable prerequisite is to get people to think.

4. Even the gentlest natures are powerful to influence others for good.

5. They who would reform themselves must begin with the smaller matters of life.

6. You should try your best to correct the faults of others, at the same time being careful not to imitate them.

7. The best moral antidote lies not in warnings, however specifically given, but in the positive nurture of character, which is the real source of strength in the hour of temptation.

8. It is a duty to reform every abuse, of whatever kind, that lies in your power.

9. It is your province, above everything, to live a life of virtue and truth.

10. Never impose your own standard of morals upon others. You may appeal to their best selves and encourage expression of the best, but to impose your standards upon them is to take away their moral freedom.

11. All efforts made to benefit and elevate mankind must appeal to the individual peculiarities of each person, and be suitable for his special environment and the impressions that have been fixed on his mind.

12. Man-mending is character-building.

13. Men can not be raised in masses—they must be dealt with as units; for it is only by the reformation of individuals that the gradual elevation of the masses can be effectually secured.

14. One of the most effective ways of bettering the world is to better your own life.

15. You are sometimes astonished to find that you are looking at things with other eyes than you used yesterday.

16. If at first you make a mistake, do not continue to go down.

17. The law should try to reform more than to punish.

18. Arbitrary and severe punishment does not proportionately decrease crime; crime has causes which may be removed; and the individual needs to be treated beforehand preventively, rather than afterward retributively.

19. The main object of prison discipline should be to reform the moral condition of the criminal, and to lead him back to the bosom of the society against which he has sinned. This, as a matter of justice, is due the criminal, who is often made so by the circumstances in which he has been brought up, by his lack of training, and by the unequal laws which society enacts.

20. He indeed is getting the most out of life who does most to serve mankind.

21. It is not hard to stop just at the parting of the ways; but, once having started down the wrong road, their is no fixed halting-place and the course is then ever downward, from bad to worse, until the worst is reached. It then becomes terribly hard to retrace one's steps.

22. Persuasion, not force, wins men to truth.

23. Reforms must be built on fundamental principles of life, not on fads and hobbies.

24. It is never too late to reform oneself.

BOOK SEVEN

Part 4. Good Will

Believe not each aspersing word, as many people do,
But still believe that story false which ought not to be true.
—*Sheridan.*

1. With good will in your heart, you avoid friction and conflict, and can do your work with half the energy and force. Cultivate it, because it gives you enthusiasm, momentum, courage and spirit in everything you say or do.

2. Everybody loves the sunny soul. His very face is a passport everywhere. All doors fly open to him. He disarms prejudice and envy, for he bears good will to everybody. He is as welcome as the sunshine.

3. No quality will win you more friends than a sincere admiration of the good qualities of others. It indicates generosity of nature, frankness, cordiality and a cheerful recognition of merit.

4. Love your enemies, bless them that curse you, do good to them that hate you, and forgive them that despitefully use you and persecute you.

5. Everybody likes a man who does more than he promises.

6. Amiability means harmony in the home, in society, in business; and harmony tends to health and longevity and happiness.

7. He that is cautious of insulting the weakest and not above obliging the lowest, will have attained such habits of forbearance and of complacency as will secure him the good will of all that are beneath him, and teach him how to avoid the enmity of all that are above him.

8. Try love's way because love begets love. It draws the world to you and puts you in communication with the best it has, while hatred drives men away from you.

9. Good thoughts are blessed guests, and should be heartily welcomed, well nourished and much sought after.

10. If you say anything about a neighbor or friend, or even a stranger, say no ill.

11. Never judge one another, but attribute a good motive when possible.

12. Cultivate kindly thoughts and a charitable way of looking at things; outgrow and eliminate all petty, suspicious, picayunish ways of regarding matters and people.

13. Learn to take people at their best, not their worst; to look for the divine, not the human, in them; the beautiful, not the ugly; the bright, not the dark; the straight, not the crooked side.

14. If you do not possess a living and strong will that leads the way to good, you will either become a plaything of sensual desires or pass a life of shameless indolence.

15. You ought to do at once, and without delay, whatever you owe to your neighbors; to make them wait for what is due them is the essence of injustice.

16. A man of true feeling is naturally indignant at baseness of any sort, even in cases where he may be under no obligation to condemn it.

17. Anything that turns your thoughts, in a kindly way, to your fellow-men, that stirs the heart to receive them, is good and proper, for you should think of others as often as of yourself.

18. Kindliness of disposition, expressed in graciousness of conduct, contributes in a large degree to the advancement of the person who fosters it.

19. A noble nature carries sunshine with it wherever it goes; a sunshine which means sympathy for the suffering, help for the unfortunate and good will towards all.

20. In all emotion there is the element of right and wrong. Behind every wrong deed there is a wrong feeling. The bad act is merely the visible sign of the bad emotion.

21. Unless the direction of the character be right, the strong will may be merely a power for mischief.

22. The respect of your fellow-men is in itself a source of happiness and a moral prop, besides a great help in achieving the legitimate purposes of life. He who has the confidence of others has wings to bear him along.

23. Even while administering necessary punishment toward a wrong-doer, we may keep an attitude of good will.

24. Our part is to maintain an attitude of good will, regardless of how others treat us.

BOOK SEVEN

Part 5. Mercy

The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice bless'd;
It blesseth him that gives, and him that takes.
—*Shakespeare.*

1. Mercy is one of the nobler attributes of one's nature. The man who can hate the wrong and be merciful to the wrong-doer; who, seeing that others have done wrong, is willing to make allowances, and to urge them to return to the paths of rectitude and of duty, is indeed a Christian in the true sense.

2. Mercy is that quality of disposition which leads one to treat an offender better than he deserves.

3. Sweet mercy is nobility's true badge.

4. By mercy and truth iniquity is purged.

5. A manly man loves mercy. It is more than pity and compassion for the deserving. It is kindness to the unthinking and evil.

6. It is not natural for a sinful man to have a merciful disposition.

7. Mercy is tenderness, forbearance and forgiveness. It is thinking, toiling, suffering for others. It is love in exercise.

8. Mercy must have a kind heart and a helping hand for those who never have been worthy, and may never be.

9. The love of mercy is not met by the perfunctory discharge of it.

10. The dumb animals that can only voice their love with the patient service they render day by day, and speak their gratitude with their eyes, need a friend. Man has the sovereignty of the world. Then he is to protect, not only those of his own kind, but every creature of his kingdom —the birds in the air, the herds on the hillside and the flocks in the valley.

11. It may be taken for granted that almost every man at some time needs a word of mercy and good cheer.

12. Do not think all men are bad because one proves to be a rascal.

13. There is no more noble-hearted being than the individual who goes about encouraging and consoling, who has a good word on all occasions, and who endeavors, not only to render his own pathway as bright and as cheerful as possible, but to inspire confidence, hope and courage in the minds and hearts of others.

14. You should be sensitive to the wants and sorrows around you.

15. Many a poor fellow has gone down from waywardness to disgrace, from disgrace to debauch, and from debauch to infamy, because society was merciless and unhelping.

16. Sympathy is the crown and glory of character.

17. The man or woman who can regard with indifference the sufferings of dumb animals is likely to be callous to human suffering also.

18. Blessed are the merciful, for they shall obtain mercy.

19. When the gates of society are shut, the gates of mercy are not shut.

20. Impose not a task upon any one too far beyond his ability.

21. Men are to be estimated by what they accomplish —not by what they are unable to do.

22. Forgiving from the heart is loving mercy and delighting in it.

23. Effort should be made to win the erring from their first misdeeds, to forgive them for the past, and cheer them on to better conduct for the future.

24. It is as necessary to learn how to express kindly feelings in a gracious way as to possess them.

25. The poor and unfortunate are your opportunity, your character-builders, the great schoolmasters of your moral growth.

26. It is presumed that each one has trouble enough of his own to bear without being burdened with the sorrows of others, yet no one liveth to himself.

27. It is easy enough to do good if the doing is natural and without thought of self-glorification.

28. We may be merciful and yet be just.

29. We are most merciful when we give the wrongdoer courage to start a new and better life.

BOOK SEVEN

Part 6. Forgiveness

In men whom men condemn as ill,
I find so much of goodness still;
In men whom men pronounce divine,
I find so much of sin and blot—
I hesitate to draw the line
Between the two where God has not.
—*Joaquin Miller.*

1. Forgiveness includes refraining from malice and revenge, but does not necessitate placing oneself again at the mercy of the wrong-doer.

2. He that can not forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.

3. Humanity is never so beautiful as when praying for forgiveness, or else forgiving another.

4. It will help to fortify your patience under injuries by remembering how much you yourself have to be forgiven.

5. Forgiveness is the greatest virtue in him who has suffered the greatest wrong.

6. The brave and noble only know how to forgive; it is the most refined and generous pitch of virtue at which human nature can arrive.

7. It is but simple truth to say that forgiveness is a trait that belongs to every noble character.

8. All are more or less liable to temptation—the temptation of feeling, of passion, of prejudice, of ambition and of selfish interest—and if, having yielded in any one case, the door of penitence and forgiveness should be closed against you, your lot would be embittered through life.

9. Forgiveness should be exercised for your own peace of mind if for no other reason.

10. The malignity that never forgets nor forgives is found only in base and ignoble natures, whose aims are selfish, and whose means are indirect, cowardly and treacherous.

11. God forgives the sin and the sinner, and this gives the sinner a new start and saves from further sinning, but

even God's forgiveness can not save one from some of the penalty of sin.

12. It is only against the one who willfully and deliberately continues to choose the wrong course that the door of forgiveness is closed. For every other there is always an opportunity of abandoning evil, finding forgiveness and making a new and right start.

13. You will always be liable to errors of judgment and thus will need to be forgiven. Be willing to grant fair play to everybody; do not expect to receive more than you are disposed to give.

14. None of you have, perhaps, the sweetest tempers, but, if you have, the way to prove it is by forgiving those who have not.

15. In the little affairs of every-day life, and in the home, there is ever need of showing the spirit of forgiveness.

16. It often happens that a simple explanation will give an entirely new view to conduct that was first thought to be very reprehensible. For this reason it is important that you should meet all enmity in a charitable spirit and should be ready to forgive.

17. You need not be blind to another's failings, but they may, at least, be borne with good-natured forbearance.

18. A true penitent should be welcomed again to the fold of virtue and given needed help to make a new start.

19. If there is any one virtue which is worthy of earnest culture in every human mind—if there is any one thing more needed than any other—it is the spirit of forgiveness.

20. A woman can forgive almost anything in a man except cowardice and infidelity.

21. You should forgive many things in others, but nothing in yourself.

22. It is more easy to forgive the weak who have injured us than the powerful whom we have injured.

23. The art of forgetting is a blessed art, but the art of overlooking is quite as important.

24. The spirit of forgiveness is developed by exercising it in the lesser experiences of daily life.

25. If we understood all, we would forgive and do all possible to give courage for a new start.

BOOK SEVEN

Part 7. Criticism

What looks to thy dim eyes a stain
In God's pure light may only be
A scar brought from some well-won field,
Where thou wouldst only faint and yield.
—*Adelaide A. Procter.*

1. All criticism worthy of the name is the ripe fruit of combined intellectual insight and long experience.

2. A good critic, like a good judge, should be governed purely by the law and the evidence.

3. Criticism should be based on the desire to discover truth, and an earnest care to be consistent in thought and fact. A sound self-critic is sure to progress.

4. It is the function of true criticism to hold up the highest standard and make all work toward the ideal achievement.

5. In your criticism of others you should be mirrors reflecting beauties and excellences as faithfully as blemishes and deformities.

6. Candor is the brightest gem of criticism.

7. The man who tries to succeed must expect to be criticized.

8. Do not criticize the man who is accomplishing something unless you can help him to accomplish more.

9. The dread of sweeping criticism makes cowards of all and often prevents honest expression of convictions.

10. Children have more need of models than of critics.

11. Constructive criticism should always be invited and considered; but there is a right and a wrong time to apply it.

12. It is better to think all you say than to say all you think.

13. A gentleman does not criticize a lady.

14. The world is a whispering gallery which returns the echo of your own voice. What you say of others is likely to be said of you.

15. The man who takes the widest view is always the one who makes the most moderate statements, and the strongest characters are generally the simplest in speech.

16. To dare to be your best self, whatever other people think, is right. To be superior to censure or praise is an ideal which has come down from the ancients.

17. As long as action is irreproachable it is well to believe that motives are also the best.

18. You should not be too hasty in bestowing either your praise or your censure, since you will often find such a mixture of good and evil in the same character that it will require a very accurate judgment and an elaborate inquiry to determine on which side the balance turns.

19. Judge yourself with the judgment of sincerity and you will judge others with the judgment of charity.

20. It is not by his faults, but by his excellences, that you must measure a man.

21. You can not measure a man by his failures. You must know what use he makes of them.

22. Do not pass a hasty judgment on men's motives. A person may be cherishing noble aspirations even while the world condemns.

23. It is far easier to see the foibles of others than to overlook or avoid them.

24. Ridiculing another is a good way for you to advertise your own failures.

25. Do not rely on the criticism of friends if you ever expect to develop your talents.

26. Never charge a bad motive if a good one is conceivable.

27. Place yourself in the other man's place.

28. One of the most common faults is to judge and criticize and condemn on light evidence.

29. The critical spirit grows on one unawares and tends to make one disagreeable.

30. Constructive criticism has its place, but there is no room for destructive criticism.

31. He that well and rightly considers his own works will find little cause to judge hardly of another.

32. No man can justly censure or condemn another, because no man truly knows another.

CHARACTER

BOOK SEVEN

Part 8. Generosity

Great minds, like Heaven, are pleased in doing good,
Though the ungrateful subjects of their favors
Are barren in return. —*Rowe.*

1. Unless generosity of spirit prevails among men there never can be upon earth an ideal life.

2. Generosity implies a willingness to be of service to anybody without regard to their needs or station or relationship, but does not necessarily imply sacrifice.

3. When a man is blessed with prosperity he should acquire a relish for the joys of generosity.

4. If you are frank and generous, the world is likely to treat you kindly; if, on the contrary, you are close and suspicious, men learn to be cold and cautious toward you.

5. Impulses of generosity tend to make you happy and healthy. Yield to them. They will make you young in spirit when you are old in years.

6. The principles of good breeding are all found in generosity.

7. Be generous when urged by appeals to aid humanity.

8. Generosity often follows the possession of riches, but riches may be slow in coming to the generous.

9. Generosity of heart and a genial good will towards all are absolutely essential to him who would possess happiness.

10. The just and generous spirit softens hatred and hard-heartedness.

11. The generous heart scorns a pleasure which gives others pain.

12. The privilege of generosity is one of the greatest perquisites which attach to abundance of possession.

13. Courage is generosity of the highest order, for the brave are prodigal of the most precious things if thereby they can help a great cause.

14. It needs as much generosity to receive graciously as to give.

15. Unless a man is generous he is seldom just.

16. Generosity and tenderness are honored and trusted; grinding heartlessness has risks greater than its gain, and is used only by the desperate.

17. By taking revenge you are but even with your enemy; but in refusing to take it, you are superior.

18. Every one stands in need of toleration, of forgiveness and of forbearance. We should therefore give generously of these to others.

19. It is necessary for the good of humanity that the interests of the one be subservient to the interests of the many, but it does not follow that an indiscriminate surrender of your own personal interests always benefits society. On the contrary, a steady insistence on the rights of the individual is essential to the integrity of the social structure and its right workings.

20. Every man has his peculiarities of manner and character, as he has peculiarities of form and feature; we must have forbearance in dealing with others, as we expect them to have forbearance in dealing with us.

21. Be forbearant towards those who differ from you, provided they observe patiently, think honestly, and utter their convictions freely and truthfully.

22. The wise and forbearant will restrain their desire to say smart or severe things at the expense of another's feelings.

23. With tact and tenderness and patience, it may be given you to help to remove what may be flaws in a fine character; and in any case it is foolish to forget the great virtues of your friend in fretful irritation at a few blemishes.

24. Nothing is so odious as that insensibility which wraps a man up in himself and his own concerns, and prevents his being moved by the joys or the sorrows of another.

25. Most of the good that is done to the poor, the outcast and the criminal is done by personal contact.

26. Generosity of heart can and should be cultivated in the little things of each day.

erously of these to others.

27. The noble heart is generous in thought and word and deed.

28. We are generous only when our giving involves some degree of sacrifice.

BOOK SEVEN

Part 9. Reciprocity

Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.
—*James Russell Lowell.*

1. Each is to assist the other; the strong the weak, the rich the poor, the learned the ignorant; and, to reverse the order, those who have least are no less to assist those who have most.

2. Man does not live for himself alone. He lives for the good of others as well as for himself.

3. Communication tends to enrich, reticence to impoverish.

4. A gentleman expects from none what he is not willing to yield to all.

5. Give to the world the best you have, and the best will come back to you.

6. No human being ever perfectly understands another.

7. Friendship is a very sweet and beautiful thing, and its essence is reciprocity.

8. Men are joined together by common experience.

9. No individual can develop into the largest manhood or womanhood unless he lives both to receive and give good.

10. Do to others as you would that they should do to you.

11. Co-operation is one of the finest facts and one of the strongest forces in life. A strong man, however capable and however successful as an individual, is of little account if he lives to himself.

12. Those of the noblest dispositions think themselves happiest when they share their happiness with others.

13. No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that the talents God has given him are to be used for mankind.

14. We seem to have an inherent disposition to refer all that we say and do to the thoughts and feelings of others.

15. Civilities always merit appreciative acknowledgment.

16. No individual stands alone; he is a component part of a system of mutual dependencies; and by his several acts he either increases or diminishes the sum of human good.

17. The educated youth will recognize that others do not exist merely for his benefit; he will see that the highest good for each lies in mutual helpfulness. An education which does not develop this attitude, which does not bring sweetness and light, harmony and power into the life, is a defective education.

18. No one truly succeeds who chooses his occupation from a selfish standpoint; by thus cheating others he cheats himself.

19. In the development of powers do not think of yourself alone. If you succeed, let it be that you may share your talents with others; if you acquire, let it be that others may enjoy the glow of your prosperity.

20. Keeping the balance true between receiving kindnesses graciously and rendering them gladly is true service.

21. Men co-operate with one another for the mutual sustenance of all.

22. Co-operation fails only when men are not honest.

23. Two are better far than one for most purposes; they not only accomplish twice the work, but they frequently multiply their strength many times by their co-operation.

24. All improvements in the productive power of labor, including division of employment, depend upon co-operation.

25. It is one of the beautiful compensations of life that no man can sincerely try to help another without helping himself.

26. When succeeding best for yourself you are succeeding best for others.

27. True neighborliness is not only a virtue, but an enjoyment. It also affords opportunity for influencing others for good.

28. True liberty for the individual is expressed in recognition of the rights of others.

29. Reciprocity is the Golden Rule in action.

30. Interchange of thought between true comrades is a high form of reciprocity.

31. We are always paid in our coin—what we give some day returns to curse or bless.

BOOK SEVEN

Part 10. Sacrifice

Fail—yet rejoice; because no less
The failure which makes thy distress
May teach another full success. —*Anon.*

1. Sacrifice of the lesser in order to attain the best is a law of the universe; nothing worth while can be gained without cost.

2. There is a law inherent in strength of every kind that it must be used. This is as true of the blacksmith's muscle as of the millionaire's stocks. If you should try to hoard and keep it, it will decrease and become useless even to yourself.

3. The beginning of mental or moral progress is always renunciation and sacrifice.

4. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it," is a cryptic truth from the teachings of the great Teacher.

5. The atmosphere of duty is the atmosphere of self-sacrifice, and he who breathes it must rise above self-glorification and self-seeking.

6. There are many ready to make great sacrifices who neglect those little acts of kindness and unselfishness which brighten the lives of others.

7. There are times when the individual must act for the good of all in ways that will mean severe loss to him and may sometime call for the supreme sacrifice.

8. Another may need much courage to encounter, without sinning, temptations which have no power to entice you, and by making sacrifices for another's sake you help remove the obstacles from his way.

9. The sacrifice of individual life is impressive and noble if the object for which it is made is worthy.

10. It is the part of wisdom to sacrifice the less to the greater good.

11. Success does not depend upon immediate results. The martyr is not a failure if the truth for which he suffered acquires a fresh luster through his sacrifice.

12. There must always be a giving of self. There is no escaping the cost of things worth while. Sacrifice is one great secret of success.

13. Nothing brings any good fruit except what is earned by either the work of the hands or by self-denial. Sacrifices must be ever going on if you would obtain any comfort or happiness.

14. There never did and never will exist anything permanently noble and excellent in a character which is a stranger to the exercise of resolute self-denial.

15. Practice self-denial and make its practice pleasurable, and you will make a valuable contribution to the world.

16. The road to success must be paved with years of self-denial, hard work and true service.

17. Reasonable self-denial is a thousand-fold better than gratification of every wish.

18. They are the greatest who toil and suffer and practice self-denial.

19. The best men and women have never been self-seekers. They have given themselves to others without regard to glory or fame. They have found their best reward in the self-consciousness of duty performed.

20. Noble souls yield when there is good occasion for yielding.

21. Those who have suffered in the cause of religion, of science, of truth, are those, of all others, whose memories are held in the greatest reverence by mankind.

22. Not the man who gives his money only is the true benefactor of his kind, but the man who gives himself.

23. Most anybody can do a thing he feels like doing, but it takes strength of character to do that which is right when one does not feel like it.

24. Self-sacrificing devotion in the service of a noble cause is the loftiest element of high breeding.

25. It takes courage and is the part of wisdom to sacrifice the trivial things for larger good to be.

26. Service, motivated by love, and measured by sacrifice, is characteristic of greatness.

27. Love never tempts to the sacrifice of character for temporary pleasure.

BOOK SEVEN

Part 11. Sympathy

It is the secret sympathy,
The silver link, the silken tie,
Which heart to heart, and mind to mind,
In body and in soul can bind. —*Walter Scott.*

1. Sympathy is one of the secrets of a happy and successful life. It overcomes evil and strengthens good. It disarms resistance, melts the hardest heart, and develops the better part of human nature.

2. Sympathy glorifies humanity. Its synonym is love. It goes forth to meet the needs and necessities of the sorrow-stricken and oppressed.

3. The world is ruled by sympathy—by the natural instincts of love and compassion.

4. Sympathy is founded on love. It is but another word for self-disinterestedness and good will.

5. Sympathy is a quality not merely needed in adversity. It is needed as much when the sun shines. It is sometimes easier to weep with those who weep than to rejoice with those who rejoice.

6. It is by sympathy that you enter into the interests of others; that you are moved as they are moved and cease to be indifferent spectators.

7. An atmosphere of sympathy and love is strength-giving and inspirational to best effort.

8. You often do more good by your sympathy than by your labors, and you can render the world a more lasting service by an absence of jealousy and a recognition of merit than you could by the straining efforts of personal ambition.

9. Sympathy is an integral part of friendship and love.

10. Cherish sympathy. By attention and exercise it may be deepened. It enlarges the mind and enriches the character.

11. Sympathy quite as often leads astray as aright; unless it is tutored and regulated by moral principles, it becomes a danger against which one should guard almost as much as against selfishness.

12. Humor is one of the most human of qualities, linking itself so closely with sympathy and pathos, you seldom find them separated. The fountains of laughter and of tears lie very close together.

13. Sympathy, when allowed to take a wide range, assumes the form of public philanthropy. It influences man in the endeavor to elevate his fellow-creatures from a state of poverty and distress, to improve the condition of the masses of the people, and to diffuse the results of civilization far and wide among mankind.

14. While reason maintains its empire over the mind, there is no heart so callous or obdurate that the voice of sympathy and kindness may not reach it.

15. Through the sympathetic feelings you become aware of the pains and joys of others, and thus of the consequences of the benefits you confer or the hurts you inflict. They tell you that others suffer or are glad and supply the information on which you may act.

16. In all misfortunes the greatest consolation is a sympathizing friend.

17. Wherever there is cruelty, or ignorance, or misery, sympathy stretches forth its hand to console and alleviate.

18. As one's sympathetic knowledge of the world increases—that is, as one knows more of the world, and learns to recognize in it the elements of progress, and feels a growing desire to assist—one's character becomes deepened and enriched.

19. To exclude sympathy and wrap oneself in a cold chain-armor of selfishness is to exclude oneself from many of the greatest and purest joys of life.

20. Pity may make us feel sorry for another; sympathy moves us to act.

21. True sympathy does not try to carry another's burden so much as it seeks to strengthen one so that he can carry it himself.

22. It is a weakness to go about looking for sympathy, and true sympathy is rarely gained that way.

23. The truly noble person is untouched by attacks which are made against his personality, but his ear is ever open to the cry of one more unfortunate than himself.

BOOK SEVEN

Part 12. Silence

A thousand glorious actions, that might claim
Triumphant laurels and immortal fame,
Confus'd in crowds of glorious actions lie,
And troops of heroes undistinguished die.—*Addison.*

1. Silence is the element in which great things fashion themselves.

2. Silence, calm, and repose are essentials to the higher life that gives power to the personality.

3. Reading, talking and the hearing of lectures are all good, but meditation in the silence is better, for in the silence the soul grows.

4. A man who thinks right and lives right has more power in his silence than another has by his words.

5. A man of character has no ears for slander, never takes an unfair advantage, and interprets everything for the best.

6. A quiet tongue shows a wise head.

7. The forces in nature that are the most powerful are silent.

8. If there is any person whom you dislike, he is the one of whom you should never speak.

9. There is probably nothing else by which so many people offend as by the tongue.

10. There is often a power in silence which no speech can equal.

11. Silence is often your most effective weapon.

12. Better a thousand times stand dumb than to speak eloquently in the disparagement of others.

13. To think twice before you speak once is an excellent rule.

14. Half the trouble in life would be saved if people would remember, when irritated or annoyed, that silence is golden.

15. Silence is sometimes the severest criticism.

16. To persevere in one's duty and be silent is the best answer to calumny.

17. The spoken word can never be recalled—it has gone forth to harm and hurt or to heal and bless.

18. When in doubt, keep silence.

19. Anger is fostered by speech and frequently mastered by silence.

20. Noise is weakness. Bluster is inferiority rising into consciousness.

21. "Not that which goes into the mouth defiles a man; but that which comes out of the mouth, this defileth a man."

22. One of the first virtues to be desired is restraint of the tongue. Mastery over the tongue is a great aid to self-control.

23. Remember that, valuable as is the gift of speech, silence is often more valuable.

24. Character exhibits itself in self-control of speech as much as in anything else.

25. If you talk much, you are likely to say things which, though you may forget them as soon as they are spoken, will be remembered against you.

26. Communicate the essential facts to those who are capable of making rational use of them; but withhold the truth when the truth would unnecessarily do harm.

27. He who is suspected for any reason, true or false, strikes against invisible barriers at every step. Nothing is so sensitive as reputation—a mere breath may tarnish it. It is therefore the gravest kind of injury to one's neighbors to disseminate damaging rumors, to throw out dark hints and suggestions with respect to them, or to impugn their motives.

28. A good word is an easy obligation; but not to speak ill requires only your silence.

29. It is necessary to your personal happiness that you exercise control over your words as well as over your acts; for there are words that strike even harder than blows, and men may speak daggers though they use none.

30. Be swift to hear, but slow to repeat.

31. Popularity is more likely to be gained by being an interested, appreciative listener than by being a good talker.

32. Many a misunderstanding and quarrel have been healed by silence and trusting to the power of the Spirit to heal.

CHARACTER

BOOK EIGHT

Part 1. Disposition

Our purses shall be proud, our garments poor:
For 'tis the mind that makes the body rich;
And as the sun breaks through the darkest clouds,
So honor peereth in the meanest habit.—*Shakespeare.*

1. A good disposition is more valuable than gold; for the latter is the gift of fortune, but the former is the dower of nature.

2. The disposition of every human being depends largely on his innate qualities and early surroundings; the comfort or discomfort of the home in which he has been brought up; and the examples, good or bad, to which he has been exposed through life.

3. Youth pre-eminently is the forming, fixing period, the spring season of disposition and habit; and it is during this season, more than any other, that the character assumes shape and color, and habits are formed which affect time and eternity.

4. The kindly dispositioned are usually the active folks of the world, while the selfish and the skeptical who have no love but for themselves are likely to be the idlers.

5. One cheerful, bright and contented disposition in a family will uplift the tone of all the rest.

6. Cleanliness in person, in speech and in work is usually the accompaniment of a sweet disposition.

7. A man may be feeble in constitution, but blessed with a happy disposition; his soul may be great, though his body be weak.

8. Cultivate the disposition of looking at the bright side of things, instead of the darkest, and when you see the cloud, to look always for the silver lining.

9. A cheerful, serene spirit is the source of much that is noble and good. Whatever is accomplished of the greatest and the noblest sort flows from such a disposition. Petty, gloomy souls that only mourn the past and dread the future are not capable of seizing on the holiest moments of life.

10. One may inherit a sour, morose, mean disposition, but that does not excuse him for keeping it.

11. It is a happy thing that life is not all trouble and difficulty. You will have your bright days, and you will have a good many of them, if your disposition is bright and sunny.

12. Refrigerated dispositions have a most depressing influence on all those who fall under the spell of their radiated chilliness.

13. It is a happy possession, this patient, forgiving, sunny, charitable disposition, which makes the brightest day still brighter by its own delightful cheer.

14. Beautiful is the cheerful and the buoyant disposition. Life to such is bright and attractive. Every new scene has a charm, every fresh incident an interest; a kind word is ever on the lips, a gentle thought is ever in the heart, a pleasant smile is ever on the countenance.

15. A pleasant disposition will make the whole surroundings glow with cheerfulness.

16. If light is in a man, he shines; if darkness, he shades; if his heart glows with love, he warms; if frozen with selfishness, he chills; if corrupt, he poisons; if pure-hearted, he cleanses.

17. It is not only what you do, but the spirit in which you perform your work, which has the most important influence on your character.

18. A tendency to hope and joy is true riches; one to fear and sorrow, real poverty.

19. When men act and think and speak and feel out of a generous, merciful, peaceful, kindly spirit, then their highest level is attained, human nature comes to its finest flower and the fullest fruitage of life is assured.

20. Efforts, to be permanently useful, must be uniformly joyous and must spring from a disposition all sunshine, graceful from very gladness, beautiful because bright.

21. The inner life is the real life—it governs to large degree the outer life.

22. We may not be able to determine the conditions of our outer life, but we can control our attitude toward them.

23. A sunny disposition makes one welcome everywhere.

BOOK EIGHT

Part 2. Optimism

Let's find the sunny side of men,
  Or be believers in it;
A light there is in every soul
  That takes the pains to win it.
Oh, there's a slumbering good in all,
  And we, perchance, may wake it;
Our hands contain the magic wand—
  This life is what we make it. —*Selected.*

1. The optimist sees an upward look in the tendency of the world, and believes that the aspiration of mankind is toward the higher and better, not toward the lower and worse.

2. A really successful man must possess true optimism; he must thoroughly believe in the good, the beautiful and the true.

3. Optimism lies in laying all emphasis, not on what has happened, or is to happen, but on the great purpose which runs through all your experience, and gives to your activity a worthy goal, and to yourself abundant exercise and growth.

4. The serene optimist is one whose mind has dwelt so long on the sunny side of life that he has acquired a habit of cheerfulness.

5. Live an active life, intent on the good you can do and the work you can accomplish, and you will acquire the art of optimism.

6. If you meet life courageously, seeing in hate the challenge to a love strong enough to conquer it, in pain a sting to a joy intense enough to endure it, and in moral evil a call to battle against it, then you shall find the world a glorious place in which to live.

7. In present evil the optimist sees prospective good; in pain, he recognizes the effort of nature to restore health; in trials, he finds correction and discipline; in sorrow and suffering, the opportunity to develop sympathy and understanding and to gain the best practical wisdom.

8. A foolish optimism is better than a wise pessimism.

9. Every optimist is an asset to his race; every pessimist is a liability.

10. Optimism has an energizing effect. It gives one courage, it sweetens toil and makes every effort seem light.

11. There is sound logic underlying the philosophy of optimism; nothing can be accomplished without hope, which is the foundation of success and inseparable from the optimistic view.

12. Optimists are so happily constituted that they find good in everything. There is no calamity so great but they can educe comfort or consolation from it, no sky so black but they can discover a gleam of sunshine; if the sun be not visible to their eyes, they at least comfort themselves with the thought that it is there, though veiled from them.

13. The world you live in is a world of mingled good and evil. Whether it is chiefly good or bad depends on how you take it. If you are happy, it is largely to your own credit. If you are miserable, it is chiefly your fault.

14. Hopefulness, a sanguine turn of mind and a tendency to look on the bright side, are of great value in developing character.

15. There is always before or around you that which should cheer the heart with warmth and gladness.

16. Always, everywhere, to yourself and to others, hold to the truth that the present is far from being as bad as it might be, and that there is a better time coming.

17. A habit of looking for the best in everything, and of saying kindly instead of unkindly things about others, strengthens the character, elevates the ideals, and tends to produce happiness.

18. Educate the will-power so that it will focus the thoughts upon the bright side of things, and upon objects which elevate the soul, and thus form a habit of happiness and goodness.

19. To be optimistic is not to close one's eyes to conditions as they are, but rather to see ways of improving them.

20. A faith that a divine purpose underlies all of life and a confidence that all things work together for good to one who holds this faith is the basis of optimism.

BOOK EIGHT

Part 3. Contentment

Why thus longing, thus forever sighing,
For the far-off, unattained and dim,
While the beautiful, all around thee lying,
Offers up its low, perpetual hymn?

—*Harriet Winslow.*

1. Contentment is not a dead indifference, a stupid slumber, or forced submission to the inevitable. It is an active thing. It is gratitude for the good you already have and hope for the good to come.

2. To give way to discontentment is to delay one's escape from the circumstances which have caused the discontentment.

3. The foundation of contentment must be laid in one's own mind, and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove.

4. He that is content with comfort rather than luxury, who prefers great principles to great riches, who considers enough better than a feast, is not only a happy man, but a benefactor of the race.

5. If you are cheerful and contented, all nature smiles with you; the air seems more balmy, the sky more clear, the grass has a brighter green, the trees have a richer foliage, the flowers a rarer fragrance, the birds sing more sweetly, and the sun, moon and stars all appear more beautiful.

6. Be content in your situation until you can improve it. Nothing will more quickly render you disagreeable to others, or more quickly destroy your own peace, than a discontented spirit.

7. One may aspire and yet be quite content until it is time to rise.

8. He is richest who is content with the least, for contentment is the wealth of nature.

9. Contentment is a matter of mind and heart and is not concerned with externalities.

10. It is not the contentment of stupid indifference and soulless despair that men covet, but that of industrious fidelity and faithful activity. Poverty is not necessarily a virtue; wealth is not necessarily a crime.

11. Contentment may be cultivated day by day.

12. To be content with what you possess is the greatest and most secure of riches.

13. Be content, but not satisfied, is a wise injunction. Contentment is essential, and in no way a handicap, to following arduously one's highest aspirations.

14. It is a great mistake to suppose that great possessions are necessary to make one contented.

15. Contentment is largely independent of external circumstances or possessions, and is perhaps found in the lowly places more frequently than in the high places of the earth.

16. When we realize that nothing comes into our lives by chance or accident, but has a place in the great plan, it helps us to meet difficulties with courage and contentment, even while striving to improve conditions.

17. Doing one's best is the mother of contentment.

18. If a man is not situated so that he can obtain the firstfruits of his labor, he has a right to strive to better the situation, but need not give way to discontentment while doing so.

19. Contentment is not a lazy indifference, and is far removed from stoicism.

20. To believe that the universe is wisely ordered, and that every man must conform to the order which he can not change; that whatever God has done is good; that all mankind are your brothers; and that you must love and cherish them, and do good to them, even those who would do you harm—is to find a key to true contentment.

21. Endeavor to be content in that state of life to which it has pleased God to call you.

22. One may be very contented and at the same time ambitious. Contentment helps one to see and use all the good in the present as a means to attaining one's ambitions.

BOOK EIGHT

Part 4. Action

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.
—*Philip James Bailey.*

1. It is not necessary to test things by experience in order to find out which are hurtful and which are helpful to yourself and others, but it is well to be teachable and willing to learn what things have already been proved good and what have been found bad.

2. The actions of your passing life are facts visible, plain, undeniable. You engrave them on the minds of all observers.

3. Your acts are almost always in your power. They not only form the sum of your habits, but of your character.

4. Real worth requires no interpreter; its every-day deeds form its blazonry.

5. We are not likely to be judged so much by our intentions as by the result of our actions.

6. The importance of right action and the constant need of some general standard for guidance strongly impresses the human mind in its very earliest stage of development.

7. Action is the main line of growth. Conditions press on all life, and life is modified through its own action under given conditions, and the relative wisdom and success of different acts depend on the motive of the act.

8. Action has its finest and most enduring fruit in character.

9. There is a uniformity of connection between character and actions; hence a man's character is inferred from his actions.

10. One wrong deed will overshadow all the soft pretensions of a lifetime.

11. One impulsive act will sometimes show more of one's real character than many deliberate acts.

12. There is power in action, and power continues to be generated in continuous action.

13. The principle of action is too powerful for any circumstance to resist. It clears the way, and elevates itself above every object, above fortune and misfortune, good and evil.

14. The gamut of the emotions is run by subtle signs—the glance of an eye, the turn of a head, the curl of a lip. This language expresses more in a gesture than many words can express. It speaks the truth where the tongue might utter falsehood. It is the play of expression that no mask can wholly cover.

15. It is not because men's desires are strong that they act ill; it is because their consciences and wills are weak.

16. The individual is most modified by what he does, not by what is done to him.

17. It is not enough merely to speak the truth; your whole behavior should be sincere, upright, fair, and without artifice.

18. Better far the silent tongue and the eloquent deed than much talk and little action.

19. It is not enough to tell others what they are to do, but to exhibit the actual example of doing.

20. Deeds show what you are, words only what you should be.

21. Your wisdom appears in your own actions; for every man is the son of his own work.

22. Every act modifies the character for better or worse.

23. You must yourself be and do, and not rest satisfied merely with reading and meditating over what other men have been and done.

24. Men of public spirit differ rather in their circumstances than in their work; and the man who does all he can, in a low station, is more of a hero than he who omits any worthy action he is able to accomplish in a place of larger opportunity.

25. Always do that which you believe to be right.

26. Do right and the reward will be the power to do more right.

27. To think and talk about being good is one thing—to be good is another.

28. Think carefully, choose wisely, then act.

BOOK EIGHT

Part 5. Conscience

Yet still there whispers the small voice within,
Heard through gain's silence, and o'er glory's din;
Whatever creed be taught or land be trod,
Man's conscience is the oracle of God. —*Byron.*

1. Conscience is the sense through which God can and does directly speak to the soul of man, and through which His will can be impressed on the heart.

2. Conscience is not endowed with the power of distinguishing between right and wrong, but rather it urges us to accept or do that which our judgment tells us is right and warns against that which we believe to be wrong.

3. Conscience may be so perverted and so dulled as to lead us into much error.

4. Conscience is the moral governor of the heart—the governor of right action, of right thought, of right faith, of right life—and only as it dominates can the noble and upright character be fully developed.

5. Our ideals need education and training, or conscience may be made the excuse for wrong-doing.

6. Right moral culture aids one to habituate oneself to decide against the passions, desires and emotions whenever they oppose the conscience.

7. The voice of conscience speaks in duty done; and without its regulating and controlling influence the brightest and greatest intellect may be merely as a light that leads astray.

8. Conscience, as connected with repentance for wrong-doing, and joy in duty well done, is one of the most important differences which separate man from the animal.

9. The man of character is conscientious. He puts his conscience into his work, into his words, into his every action.

10. A good conscience is able to endure much and helps to keep one cheerful in adversity. An evil conscience is always fearful and unquiet, and leads one far from the path of honor and duty.

11. All virtues come from obedience to the innate monitor, conscience. From this first principle all rules of behavior are drawn.

12. Conscience is always one's friend. It may upbraid and denounce, it may torture with pangs of regret and torment with remorse, but, everywhere and always, conscience is one's friend. It is the foe to sin.

13. Conscience is the helper by which one gets the mastery over one's own failings.

14. That which you need most to fear, when tempted to sin, is your conscience, the witness who sits as a judge in your own soul, and who will some day accuse you to yourself.

15. Conscience must be your chief guide. That being satisfied, you can defy the world.

16. Conscience is the voice of God in your heart, commanding you to work for man and not alone for self.

17. Conscience—the sense which prompts to the right and warns against the wrong—springs out of the habit of judging things from the point of view of all and not of one.

18. One of the functions of conscience is the preservation of society in the struggle for existence.

19. Conscience is permanent and universal. It is the very essence of individual character. It gives self-control, the power of resisting temptations and defying them.

20. Every one must conquer himself, and you may do so, if you take conscience for your guide.

21. Follow the dictates of your conscience, and walk, though alone, in the paths of duty.

22. In some cases fidelity to the dictates of conscience awakens contempt on the part of others; but it is better to suffer rather than sacrifice your sense of honor.

23. A just man is one in whom conscience is sovereign. Justice suffers when conscience is silenced. Frauds, injustice, malfeasance in office, and betrayal of trust, stalk abroad when conscience is fettered.

24. Conscience, unless forcibly stopped, always magisterially asserts itself.

25. One must be educated in moral laws—then conscience will urge obedience to those laws.

BOOK EIGHT

Part 6. Patriotism

Your own proud land's heroic soil
Shall be your fittest grave;
She claims from war its richest spoil—
The ashes of her brave. —*O'Hara.*

1. Patriotism is one of the noblest sentiments that enter the human heart.

2. Your country is not so much a certain area of land, of mountains, rivers and woods, as it is a principle; and patriotism is loyalty to that principle.

3. People who love their country are jealous of its honor, of its liberty and its welfare.

4. Three things that men fight for: honor, country and home.

5. Patriotism is tested in peace quite as much as it is in war.

6. One of the highest duties of every citizen is to defend his own liberty, and his country's flag and honor.

7. True patriotism is based on honor, truthfulness, generosity, self-sacrifice, and genuine love of freedom.

8. There are times when patriotism rises to the height of sublimity, and the man who dares and suffers is earth's grandest hero.

9. He is a patriot of a noble type who adds to the citizenship of his state the qualities of true manhood.

10. The simplest patriotism is the hardest to practice.

11. A knowledge of universal history is an admirable check on spurious patriotism. It is not by underrating others, but by duly estimating and appreciating their achievements, that you will find yourself challenged to bring forth what is best in yourself.

12. Patriotism is a very different thing from partisanship.

13. Patriotism may be defined as doing the right thing in public affairs for right's sake at the right time.

14. A traitor is one who in peace or in war fails to support the best interests of his country.

15. Devote some time and study to conditions of your country, and resolve that when you are called upon to vote you will be prepared to do so wisely.

16. It is well to take some part in all patriotic celebrations and never to lose an opportunity to promote the public welfare.

17. Local attachment tends to deepen genuine patriotism.

18. The influences which cultivate a true love of country and inspire the spirit of bravery are of a purely moral character, and can be traced back in most cases to home attachments and influences.

19. The first impulse of patriotism and morality is germinated, nourished, and largely, if not entirely, developed in the family circle.

20. Just in proportion as the home, that is the mother of patriotism, is a happy one, will its attachments grow and become, not only the strongest barriers to the encroachments of vice, but a strong tie to the fatherland.

21. It is a splendid and stimulative thing to stir the sensations of patriotism, of generosity, of sacrifice, of noble love.

22. A government is no better than the people governed.

23. The foundation of political stability and success is confidence in the integrity of man.

24. Moral responsibilities and obligations attach to great fortunes, for the latter owe the country much for their protection.

25. It sometimes requires more courage to live for one's country than to die for it.

26. It is the fashion of all nations to idealize their soldiers who become heroic through love of country and faith in the justice of their cause.

27. The time is coming, and is even now here, when the heroes of peace will be more highly honored than the heroes of war.

28. Lasting fame belongs only to those who throw themselves heart and soul into a great cause for which they are willing to die, if need be, and love of country is a cause that has carried many a hero to fame.

29. "Breathes there a man with soul so dead,
Who never to himself has said,
'This is my own, my native land'?"

BOOK EIGHT

Part 7. Gratitude

The heart grows richer that its lot is poor—
God blesses want with larger sympathies—
Love enters gladliest at the humble door,
And makes the cot a palace with his eyes.
—*James Russell Lowell.*

1. There is not a more pleasing exercise of the mind than gratitude. It is accompanied with such an inward satisfaction that the duty is sufficiently rewarded by the performance.

2. Gratitude blesses both him who gives and him who receives.

3. The disposition to be grateful is among those virtues the exercise of which has been ordained for inward satisfaction and peace.

4. The sense of gratitude, and the feeling that it should be cherished and expressed, are common to all persons and may truly be said to be one of the finest elements of character.

5. Gratitude is usually displayed by a return of the kindness received, but kindness received from parents is such that one can never repay it.

6. Do not be indifferent to the kindly actions of others, but be prompt to acknowledge all friendly sentiments expressed for you.

7. No right-minded person can be satisfied with being fed, clad and maintained by the labors of others without making some suitable return to the society that upholds him.

8. The noble do not exact or expect recognition by way of gratitude; they give for the joy of giving, yet a certain amount of appreciation and thanks is always welcome.

9. The benefactor should immediately forget what he has given; the beneficiary should always remember what he has received. Gratitude is based on the sense of moral fellowship with others. The gifts received and returned are mere tokens of this noble relationship.

10. Let no one be deterred from the exercise of charity because in his progress through life he has encountered some instances of black ingratitude. Let not the innocent suffer for the guilty.

11. The ungrateful person is a disgrace to humanity. He is entitled to neither sympathy nor respect. He not only injures himself, but he excites distrust as to mankind at large, and checks the hand of generosity.

12. A proud man is seldom a grateful man, for he thinks that he never gets as much as he deserves.

13. Ungratefulness is the very poison of manhood.

14. Ingratitude is a sign of moral weakness. A strong character is never ungrateful.

15. Ingratitude is a sin so shameful that the man is rarely found who will acknowledge himself guilty of it.

16. It is true that kind actions are not always received with gratitude, but this ought never to turn aside the sympathetic helper.

17. A crust of bread brings a song from one heart; from another, a thousand acres of ripening grain can produce no thanksgiving. There is no measure for gratitude.

18. Good and friendly conduct may meet with an unworthy and ungrateful return; but the absence of gratitude on the part of the receiver can not destroy the moral recompense of the giver.

19. Remember the kindnesses others show to you, forget those which you show to others.

20. True gratitude is based on an understanding of God's place and plan in one's life.

21. There is always something in every circumstance in which we find ourselves for which we may be thankful.

22. Expression of gratitude to the Creator who grants us the privilege of life is essential to noble living.

23. Gratitude for present blessings opens the heart to receive larger ones.

24. To seek or demand gratitude from those we help diminishes the blessing of giving.

25. When we realize that the purpose of life is to progress in character values, we accept with gratitude the difficult things of life, knowing they are giving opportunity to increase wealth of character.

CHARACTER

BOOK EIGHT

Part 8. Election

Our lives are songs:
God writes the words,
And we set them to music at leisure;
And the song is sad, or the song is glad,
As we choose to fashion the measure.

—*Gibbon.*

1. You can make of life what you will. You can give as much value to it, for yourself and others, as you have power given you. Circumstances are never so against you that you have not control over your moral and spiritual nature.

2. To nearly all is given the prerogative of determining their relative position in the scale of existence. They may control circumstances, or permit circumstances to control them. Upon the result of this choice hinges their future.

3. Although the moral character depends in a great degree on temperament and on physical health, as well as domestic and early training and the example of companions, it is also in the power of each individual to regulate, to restrain and to discipline it by watchful and persevering self-control.

4. The best way to direct education of character, with a view to growth, is to put yourself under the power of good influences, ideals and habits. Character can not actually be directly educated, but every one can direct to some degree the forces that act on it.

5. Character, like the body, grows mainly by food and exercise. Its food is the ideals presented to the mind, its exercise lies in making these ideals real in the various experiences which come.

6. Choice is always determined by a conflict in which one always follows the strongest motive.

7. You may not be able to prevent certain circumstances coming to you, but you are entirely responsible how you react to those circumstances.

8. In the last analysis each one makes his own choices. Others may advise, suggest, persuade, but the final choice is your own.

9. Your character is made up of your choices and refusals.

10. The will is free to choose between the right course and the wrong one, but the choice is nothing unless followed by immediate and decisive action.

11. A young man's career is in his own keeping, and he is thus the master of his own destiny.

12. Your life is essentially what you make it.

13. It is in your own power to be worthy or worthless, and you alone can decide which you will be.

14. You are not the creature, so much as you are the creator, of circumstances; by the exercise of your free will you can direct your actions so that they shall be productive of good rather than of ill.

15. It is inspiring and ennobling to know that you have real power over the formation of your own character; you will, by influencing some of your circumstances, be able to modify your future habits or capacity of willing.

16. You may make the best of life or you may make the worst of it; it depends very much on yourself whether you extract joy or misery from it.

17. You may make yourself what you will within the limitations nature has set about you.

18. You have the choice of following good or following evil. It depends on yourself—on your awakened conscience and enlightened will—which you will choose to do.

19. Every man is the architect of his own fortune.

20. Not what happens to you, but what you do with what happens to you, determines your character.

21. A burden which you choose is carried lightly.

22. Into your life will come a time when, consciously or unconsciously, you will decide whether to drift through it or steer through it with a definite aim in view.

23. We are what our choices have made us, and what our character will be in days to come is being determined by our choices to-day.

24. Make each choice in the very highest light that you have when the choice must be made, and with the highest possible motive, and you can not then make a mistake.

BOOK EIGHT

Part 9. Goodness

Howe'er it be, it seems to me,
'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood.
—*Tennyson.*

1. Goodness can exist only when good is sought for its owr sake, either as a recognized law of pure duty or from the feeling of the constraining bonds of virtue. This alone reacts on the human character.

2. Rightness of heart, and not of mere conduct, is the essential characteristic of goodness.

3. You are responsible for all the good within the scope of your abilities.

4. Good actions on the part of one person give strength and inspire good actions in others. They prove treasures guarded for the doer's need.

5. Great is the power of goodness to charm and command. The man inspired by it is the king of men, drawing hearts to him.

6. The luxury of doing good surpasses every other personal enjoyment.

7. He who stands forth clothed with the real weight of goodness can neither be feeble in life nor forgotten in death.

8. There is a distinctive difference between good and evil, and there is no excuse for not being able to perceive it.

9. Good habits assiduously cultivated in youth will prove a safeguard throughout life.

10. You will find good when you look for it with a good heart.

11. Goodness is regenerating, purifying; it is godliness, divinity in man.

12. Goodness is an impulse, inherent in man, and should be given free expression.

13. It is not enough to have good qualities; see that they are not neutralized by some prominent bad one.

14. No one is born without the capacity for good.

15. Right thoughts and right motives should be cultivated until the acts of the individual spontaneously flow in the right direction.

16. Every human being has a rudimentary moral sense, and the adjustment of his conduct to the moral relations which he naturally feels should exist between himself and his environment forms his character.

17. Only those without virtue themselves disbelieve in its existence in others.

18. Evil habits are best overcome, not by mere resistance, but by the vigorous formation of virtuous habits.

19. Good things are more powerful than bad ones.

20. Greatness is seldom hereditary, but goodness lasts through the ages.

21. There is a saintly light around goodness that neither intellect, nor natural tenderness, nor the most enlightened sentiments, can create.

22. A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love.

23. A good man out of the good treasure of his heart brings forth good things; and an evil man out of the evil treasure of his heart brings forth evil things.

24. Without the apparently minor gift of good temper, the most splendid endowments may be comparatively valueless to their possessor.

25. Good nature is the very air of a good mind, the sign of a large and generous soul, and the peculiar soil in which virtue prospers.

26. A display of the simplest virtues will generally bring you more popularity than will the exhibition of the greatest talents without them.

27. You shall not commit adultery; you shall not kill; you shall not steal; you shall not bear false witness; you shall not covet; and if there be any other commandment, it it briefly comprehended in this saying, You shall love your neighbor as yourself.

28. Be good, do good, and you will be happy.

29. If the heart is kept pure and true and good, from the life will flow purity, truth and goodness.

30. Truth, beauty and goodness are an irresistible trio.

31. If you are good, you will be good for something.

BOOK EIGHT

Part 10. Patience

Patience is the exercise of saints, the trial of their fortitude,
Making them each his own deliverer,
And victor over all
That tyranny or fortune can inflict. —*Milton.*

1. Patience adorns the woman and improves the man; is loved in a child; praised in a young man; admired in an old man.

2. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; it bridles the tongue, restrains the hand, tramples upon temptations, endures persecutions.

3. Patience is the courage of virtue, enabling one to lessen pain of mind and body. It does not so much add to the number of one's joys as it tends to diminish the number of one's sufferings.

4. Patience produces loyalty in the state, harmony in families and societies; it comforts the poor and moderates the rich; it makes one humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; it aids one both to forgive and ask forgiveness.

5. Patience is a virtue kindred to concentration; and without it the mind can not be said to be disciplined. Patient labor and investigation are essential to success not only in study, but are guarantees of success in most other things.

6. The most beneficial operations of nature are the result of patience.

7. Patience is always found in great characters.

8. The humble faculty of patience, when rightly developed, may lead to more extraordinary developments of ideas than even genius itself.

9. Patience will help one to see the bright side of everything.

10. To know how to wait is one secret of success.

11. Progress of the best kind is comparatively slow. Great results can not be achieved at once; and one must be satisfied to advance in life step by step.

12. Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility.

13. Patience is sometimes bitter, but its fruit is sweet.

14. The man who can calmly wait is usually master of the situation.

15. Ages do not try the placid and vast patience of the man who is to be a master.

16. Learn to wait as well as to labor. The best harvests are the longest in ripening. It is not pleasant to work in the earth plucking the ugly tares and weeds, but it is as necessary as is the sowing of the seed.

17. Be patient with your pains and cares. These things are killed by enduring them, and made strong to bite and sting by feeding them with your frets and worry.

18. Be patient with your loved ones. Love is the best thing on earth, but it is to be handled tenderly, and impatience is a nurse that kills it.

19. Be patient—it is an excellent remedy against all the ills of life.

20. He that can have patience can usually have what he will.

21. There is a virtue in brave endurance which is often greater than the glory of success. It bears, it suffers, and still it hopes and trusts.

22. By bravely enduring an evil which can not be overcome, one grows strong.

23. Endurance is a much severer test of character than any one act of heroism, however noble.

24. Anybody can get into a rage, but it requires effort and a high type of character to be calm and patient.

25. Patience is not passive submission to difficult circumstances, but active acceptance with the desire of learning needed lessons and overcoming evil with good.

26. When we think of life in terms of eternity, we can afford to be patient.

27. It helps us to be patient with others when we realize they need to have patience with us.

28. Try not to deliberately give others reason to be impatient with you.

29. Circumstances which irritate us give us opportunity to develop patience, and patience thus grown becomes our permanent possession.

BOOK EIGHT

Part 11. Philosophy

Divine philosophy! by whose pure light
We first distinguish, then pursue the right;
Thy power the breast from every error frees,
And weeds out all its vices by degrees.

—*Gifford's Juvenal.*

1. You need to live long before you can wisely contradict or correct any of the simple, practical rules for common conduct which millions of human beings have learned are reasonable by living according to them.

2. The philosophy of life is first to look after yourself, while true religion inspires one to think first of others.

3. It is your duty not only to know a good thing when you see it, but to realize its excellence and to apply it to your daily thinking.

4. A good-humored acquiescence, and the disposition to make the best out of unpleasant things, are forms of philosophy.

5. One philosophy of life lies in the attainment of the largest amount of happiness with the smallest expenditure of force.

6. Philosophy is the cultivation of the mental faculties; it roots out vices and prepares the mind to receive proper seed.

7. Truth expressed in one's personality is life and power. The printed philosophy is less forceful than the speaking philosopher.

8. Philosophy answers many of the "Why's" of the mind, but does not satisfy one's spiritual hunger.

9. The beginning of philosophy is the consciousness of one's own feebleness and incapacity in respect to many things.

10. Philosophy finds its highest province in the study of one's own nature.

11. The popularizer succeeds the philosopher, and the knowledge that might have been wasted on a few becomes available for all.

12. The earnest seeker for truth learns sooner or later that philosophy can not explain or answer or satisfy the deepest longings of the soul.

13. Philosophy believes in the law of cause and effect, accepts present conditions and circumstances as a result of previous choices and knows that the future depends upon one's reaction to these conditions.

14. Appetites and passions are not for suppression, but for use, in subordination to the higher sentiments and moral law.

15. The measure of your duty is the greatness of your advantages, and the greatness of your advantages is the standard to which you will be subjected in the eternal reckonings.

16. All the departments of your nature were made to grow, and not one at a time, but together, nor should the development of one demand the sacrifice of some other.

17. That the wicked have plenty to eat and seem to prosper, is no indication of the approval of Heaven.

18. Justice must ultimately prevail.

19. The best way to train a child in the way he should go, is to travel that way oneself.

20. The earlier in life the main principles of character are developed and fixed, the more are they likely to resist the stress and strain of later years. The principle last implanted is the easiest to lose, and should be guarded against undue temptation.

21. Nothing learned or taught forms a part of the character until it sinks from the conscious into the subconscious, and has found expression in habit.

22. There is nothing more visible than what is secret, and nothing more manifest than what is minute; therefore, the superior man is watchful over himself when he is alone.

23. You have no right to believe a thing because everybody says it is so. The philosopher thinks for himself.

24. Every one sooner or later finds himself with a philosophy for life, which to some degree governs his choices.

25. There is a difference between taking things as they come philosophically and seeing in them the unfolding of a divine plan.

BOOK EIGHT

Part 12. Perfection

All, that life can rate,
Worth name of life, in thee hath estimate;
Youth, beauty, wisdom, courage, virtue, all
That happiness and prime can happy call.

—*Shakespeare.*

1. When striving for perfection, one must show cheerful submission to superiors, self-respect and independence of character, kindness and protection to the weak, readiness to forgive offense, desire to conciliate the differences of others, and, above all, fearless devotion to duty and unflinching truthfulness.

2. All-around development calls for proper consideration of the religious, the mental, the social and the physical being.

3. Moral law demands perfection.

4. To love truth for truth's sake is a fundamental principle of human perfection, and the seed-plot of all other virtues.

5. Aim at perfection in everything, however unattainable it seems. They who aim at it, and persevere, will come much nearer to it than they whose laziness and despondency make them give it up as unattainable.

6. Resolve upon perfection in your own line of work, so that, if you be a mechanic, you be the best possible mechanic; or, if a statesman, you be the best possible statesman. It is by such means that true success is achieved.

7. The most unobserved flaw in the boy may neutralize the most aspiring genius in the man.

8. Love works no ill to his neighbor, therefore love is perfection.

9. That character is best and most nearly perfect when a good intelligence is joined to a warm heart loyal to God, and the stream of emotion is controlled by wisdom.

10. A gentleman is the nearest approach to a perfect man.

11. The model in the mind must be perfect if you would obtain perfection of the body.

12. There grows within each heart, as in a shrine, the image of perfection.

13. Be firmly convinced that you are made in the image of God, designed for success and happiness, and that you have the power to overcome the evils which would thwart you.

14. Proper praise promises perfection.

15. Nothing less than perfection should content you.

16. Perfection in the arts depends upon trifles, and the perfect in art suggests the perfect in conduct.

17. "Trifles make perfection, but perfection is no trifle."

18. It is working and waiting that gives perfection.

19. The demand for excellence is always greater than the supply.

20. The love of excellence is inseparable from a spirit of uncompromising detestation for all that is base.

21. The aim of every one should be to secure the highest and most harmonious development of his or her powers to a complete and consistent whole.

22. There are degrees of virtue. All graces are not of equal value. Without the observance of the place and proportion of each, a distorted and ill-formed character must result. Symmetry of character requires discrimination, with things of first importance first.

23. Nothing will so save you from defeat as a complete surrender to excellence. It is a burning zeal to get higher and higher in the scale of character, an ever-increasing enthusiasm for the best—which will lift life to a plane worth living.

24. Through habit there comes a time when you no longer possess a certain virtue, but it possesses you. When this is so, it is your assured property, and you can pass on to higher forms of virtue. Thus it is that you grow into the perfectly tempered man.

25. When tempted to blame your weaknesses on heredity, remember that back of your human ancestry is God in whose image you are made.

26. To do each task as nearly perfect as one can is to pave the way for highest success.

27. Keep ever before you the ideal of perfection, and be satisfied with nothing less than your best.

CHARACTER

BOOK NINE

Part 1. Weakness

If weakness may excuse,
What murderer, what traitor, parricide,
Incestuous, sacrilegious, but may plead it?
All wickedness is weakness; that plea, therefore,
With God or man will gain thee no remission.

—*Milton.*

1. The strength of a chain lies in its weakest, not in its strongest, link. You are apt to be proud of your strong links, and be constantly trying to make them stronger; but you are sensitive about the weak ones; you do not like to frankly face your deficiencies. But, unless weak links are strengthened, the chain will finally break.

2. Weakness is the damnation of manhood. It fills asylums, jails and penitentiaries. It begets pauperism, crime and sin. If you expect to amount to anything, you must cultivate strength.

3. The place where character usually breaks down is not in the large, but in the small, things of life. The large dishonesty that startles the world is but the climax that discloses a career of petty dishonesties.

4. The weak and undisciplined man is at the mercy of every temptation; and if his companionship is bad he will be all the more easily led away into wrong-doing.

5. No apology can cover up weakness, whether it be a lack of energy, of will-power, of physical stamina, or loss of brain force.

6. In the assurance of strength there is strength, and they are the weakest who have no faith in themselves or their powers.

7. A person who is naturally weak or timid should bend all his energies to acquiring self-confidence, firmness and decision. He should never for a moment give way to the thought that he would not be equal to any emergency. He should not refer to or lean on others, but should do his thinking independently.

8. Do not lose sight of the weaker parts of mind and character, to strengthen which is often even more desirable than to develop abnormally a part which is naturally strong.

9. A weakness frankly recognized met with determination to overcome will in time become strength.

10. Vice recruits her victims as often from those who lack firmness as from those who have a taste for wrong.

11. Weakness excites pity and ridicule; strength, admiration and envy.

12. The average transgressors of the laws of perfect integrity are the unconscious dupes of their own weak wills, silly caprices or unwholesome ambitions.

13. One of the most contemptible forms of weakness is to acquiesce in the unfounded prejudices of others.

14. There are none so weak that you may venture to injure them with impunity; there are none so low that they may not, at some time, be able to repay an obligation.

15. No amount of cultivation will make some minds equal to others, although the latter may have had but little training. But, whether great or small, every one has some weak point: let him study to overcome that.

16. Oftentimes some little weakness, such as a lack of courtesy, want of promptness or decision, a habit of doing things in a slovenly way, a want of precision, a bad temper, may prevent one from securing employment, or may keep one from promotion.

17. The craving for pleasure, at once so natural and so dangerous, is an opening for weakness.

18. Forwardness and backwardness are alike defects of character to be guarded against.

19. The desire to possess without being burdened with the trouble of acquiring is a sign of weakness and laziness.

20. Youth is the time for conquering weakness and laying foundations for strength.

than to develop abnormally a part which is naturally strong.

21. A weakness recognized, admitted and regretted is half overcome.

22. Exercise of self-control in little things each day will gradually develop self-control that will stand the test in the larger experiences of life.

BOOK NINE

Part 2. Ignorance

We think our fathers fools, so wise we grow;
Our wiser sons, no doubt, will think us so. —*Pope.*

1. Ignorance is not always merely the negation of knowledge, it is sometimes the misdirection of the mind.

2. Intellectual laziness is a prolific source of ignorance.

3. An ignorant life must always be a comparatively dull one. Man needs knowledge, not merely as a means of livelihood, but as a means of more abundant living.

4. The most ignorant man is sometimes the most wise in his own conceit; and the most vacillating often regards himself as firm and persistent as a rock.

5. There are few calamities as grievous as ignorance.

6. So long as you remain in willful ignorance, so long will you fail to command the respect of your fellow-men.

7. Ignorance is no excuse before the courts for a violation of law, neither is it an excuse for the infraction upon the unwritten statutes of social customs.

8. One of the penalties of ignorance is that of foregoing the keen delight of imparting knowledge.

9. Small is your knowledge in comparison with your ignorance.

10. Ignorance is the night of the mind, and a night without moon or star.

11. An ignorant person is rarely admired, while knowledge wins the esteem of one's fellow-men.

12. Absolute losses in business are generally the result of ignorance.

13. Poverty of material things may prove a blessing, but poverty of mind is always deplorable.

14. The gifts of the mind are able to cover defects of the body; but the perfections of the body can not hide imperfections of the mind.

15. To know many things indifferently is, so far as gaining a livelihood is concerned, tantamount to knowing nothing.

16. Whatever study tends neither directly nor indirectly to make stronger character is at best but a specious and ingenious sort of idleness, and the knowledge thus acquired by it is only a creditable kind of ignorance.

17. All that the wise men of the past and present have learned will have been sought for and fought for in vain, if it be not well taught to those who are to do in the future the thinking and working for the world.

18. Though wise men may learn of fools by avoiding their errors, fools rarely profit by the example which wise men set them.

19. Fools make feasts and wise men eat them.

20. Experience keeps a dear school, but fools will learn in no other.

21. The practical dunce is apt to outstrip the theorizing genius.

22. No one is a fool always, every one sometimes.

23. It has often proved to be the case that those who gave little promise in their early days happily disappointed their friends afterwards, and showed that they were capable of good things. It was only needful to wake up their slumbering powers and rightly direct them.

24. The majority of men who are lost are so, not because they are criminals, but because they choose to remain in ignorance; not because they seek wickedness, but permit themselves to drift into it; not because they purpose folly, but rather because they hold to no wise and enduring purpose.

25. Many remain in negligence and criminality because of their circumstances in social life, habit or education, but are still so well organized as only to wait the influence of powerful appeal, clear knowledge and realization, to be turned from wickedness to virtue.

26. There is little excuse for ignorance in these days of opportunity.

27. "A little learning is a dangerous thing."

28. The most ignorant are those who are satisfied with what they know.

29. Seek to triumph over all ignorance.

30. A humble mind is essential to the seeker for truth.

31. Moral truth must be practiced before it becomes a personal possession.

BOOK NINE

Part 3. Poverty

Want is a bitter and a hateful good,
Because its virtues are not understood;
Yet many things, impossible to thought,
Have been by need to full perfection brought.
—*Dryden.*

1. Until the flame of hope is extinguished; while the flame of ambition continues to burn; as long as aspiration finds a home in the soul—the poor will be miserable and preventable poverty a disgrace.

2. No man can do his best work who feels want persistently tugging at his heels, who is hampered and tied down by circumstances, or at the mercy of his employer.

3. The great trouble with the miserably poor is that their ideals are low; they lack education, and an adequate view of the dignity of life.

4. The poor but honest man can stand in the presence of the man of millions with no consciousness of inferiority, but when poverty is the result of crime, it becomes at once sinful and disgraceful.

5. Poverty is a great enemy to human happiness. It destroys liberty, and makes some virtues impracticable and others extremely difficult.

6. The bitterest sorrow of poverty is that it prevents one from experiencing that high type of joy which comes from enlarging the gladness of others.

7. Do not start out with the idea that poor or obscure men and women are necessarily failures. They may be successes in the big and vital things of life.

8. To have few possessions is not poverty. Whoever uplifts civilization is rich, though he die penniless.

9. Even the foolish may know how to use riches; it is the wise who know how to use poverty.

10. Poverty has rocked the cradle of the giants who have wrung civilization from barbarism, and led the world up from savagery.

11. A condition of comparative poverty is not incompatible with character in its highest form. A man may possess only his industry, his frugality, his integrity, and yet stand high in the rank of true manhood.

12. There is a greater misfortune than being born poor. It is in being heir to great wealth and not knowing how to use it wisely.

13. For the average person to live in continual poverty is a disgrace.

14. The poor are ever at the mercy of circumstances. They can not be independent.

15. Poverty deprives of so many means of doing good, and so lessens resistance to evil, both natural and moral, that it is by all virtuous means to be avoided.

16. Poverty itself may be lifted and lightened up by self-respect; and it is truly a noble sight to see a poor man hold himself upright amid his temptations, and refuse to demean himself by low actions.

17. Poverty in itself is not a crime. No disgrace belongs to the man who, by reverses in business, or through illness, is led down from affluence to destitution.

18. Poverty is a condition which no man should accept, unless it be forced upon him as an inexorable necessity or as the alternative of dishonor.

19. The man who has no money is poor, but one who has nothing but money is poorer than he.

20. It takes courage to remain in honest poverty when others grow rich by fraud.

21. Poverty is not so much a lack of possessions as a state of mind. One may have few things and yet be rich. Jesus Christ, when He died, left only a garment over which others quarreled, yet He was rich and contributed immeasurable riches to mankind.

22. It is not the greatest poverty to lack money, but rather to believe one's self poor, wretched and unfortunate. To be without some of those things which one strongly desires should not make one miserable.

23. Many of the greatest benefactors of the world have been those who had no money.

24. It is one of the mysteries of life that genius is often nourished by poverty.

25. Poverty of soul is the worst kind of poverty.

BOOK NINE

Part 4. Worry

Fate steals along with silent tread,
Found oftenest in what least we dread;
Frowns in the storm with angry brow,
But in the sunshine strikes the blow. —*Cowper.*

1. The cankering, corroding habit of worrying over troubles real or imaginary cheats a large part of the human race out of almost everything that is worth living for.

2. There are two things about which no one should worry—the thing that can't be helped and the thing that can.

3. The chief source of worry is not real, but imaginary, evil.

4. As a rule the most successful men and women are free from worry. They learn to transmute all the force and energy they can generate into useful work instead of dissipating it in anxiously preparing to meet troubles that never come.

5. Active minds are seldom troubled with gloomy forebodings. Fear comes up generally from the stagnant depths of a spirit unstirred by generous impulses or the blessed necessities of honest toil.

6. It is folly to worry about things you can not help, or about circumstances that you did not decree.

7. Freedom from worry enables one to face situations fearlessly, to take from them the needed lesson and to make them contribute to good.

8. Of all the foolish, useless and unprofitable things in the scheme of living, worrying is the most foolish and useless. Nothing is gained by it, and everything is lost.

9. Worry is a disease; sometimes it becomes a crime.

10. Worry is a habit—one often formed so early in life that it seems to be ingrained in the very make-up of the individual.

11. The bad habit of worrying must be attacked as wisely and as firmly as a disease. It is something to be overcome, an infirmity to be gotten rid of.

12. One can take careful and prayerful thought for the morrow and yet be quite free from anxious and worrying thought.

13. Time occupied in worrying about opportunities and openings is time wasted, and often blinds one to an opportunity near at hand.

14. No mental attitude is more disastrous to personal achievement, personal happiness and personal usefulness than worry and its twin brother, despondency.

15. Worry not only impairs the mental faculties, but it also destroys or undermines physical power.

16. The energies of the mind are dissipated in worrying, in useless anxiety, in anticipating trouble or misfortune, and in thinking about what others will say of your work or of yourself.

17. Worry wears out more people than does work, and fretting causes more unhappiness than either sickness or poverty.

18. It is folly to anticipate trouble, or worry about what may never happen.

19. Any one who constantly holds the picture of want or illness in his mind, talks incessantly of his misfortunes or ill luck, and thinks that fate is against him, has no chance of winning in the battle of life. He must change his point of view or his fortunes will not mend.

20. If you perpetually carry your burdens about with you, they will soon bear you down under their load.

21. It is not so much what happens to us that counts as what we do with what happens. When we recognize that all things that come to us may be made to work together for good by taking the right attitude toward them, we free ourselves from worry.

22. The secret of a life free from fear and worry is realizing that each experience which comes into our life brings with it an opportunity to learn a needed lesson and may be made to contribute to the working out of the divine plan for our life.

23. Worry is a state of spiritual corrosion. A trouble either can be remedied or it can not. If it can be, then set about it; if it can not be, dismiss it from your consciousness, or bear it so bravely that it may become transfigured to a blessing.

BOOK NINE

Part 5. Timidity

Our doubts are traitors,
And make us lose the good we oft might win
By fearing to attempt. —*Shakespeare.*

1. No one can hope to succeed who is timid, who lacks faith in himself, who has not the courage of his convictions, and who always seeks for certainty before he ventures.

2. It is natural for the world to believe in those who believe in themselves, who have confidence that they can accomplish things.

3. There are few impossibilities for him who stands prepared to conquer every hazard—the fearful are the failing.

4. In matters of great concern there is no surer argument of a weak mind than irresolution—when the crisis is plain and the necessity for action urgent.

5. There is nothing attractive in timidity, nothing lovable in fear. Both are deformities and are repellant.

6. Excessive shyness must be overcome as an obstacle to perfect manners.

7. The youth who starts out by being afraid to speak what he thinks will usually end by being afraid to think what he wishes.

8. The one who waits for absolute certainty in regard to the success of his enterprises rarely accomplishes much, and seldom inspires confidence in others.

9. Timidity is often a deadly foe to success, and in many cases becomes a malady.

10. Shy people are always distrustful of their powers, and look upon their lack of confidence as a weakness or lack of ability, when it may indicate quite the reverse.

11. Hesitation is a form of timidity. When you are asked to do something, shoulder your task, and bend every energy to carry it to a successful termination.

12. Regard every suggestion that your life may be a failure, or that success is not for you, as a traitor, and expel it from your mind as you would a thief from your house.

13. Fear is the deadly foe of success in every legitimate undertaking.

14. It is fear that causes the wheels of thought to stop. If, when trouble menaces, you can only keep off the clog of fear, the mind will go on revolving and find a way of escape when there seems none.

15. Fear makes one a slave to others.

16. There are few things more degrading to the moral nature than submission to fear.

17. To think a thing is impossible is to make it so.

18. Self-distrust is the cause of many failures.

19. As soon as one begins to care about what others will say of circumstances not under his control, such as his race, his origin, his appearance, his physical defects or his lack of wealth or natural talents, he may be laying up for himself a store of incalculable misery, and is certainly impairing his chances for future usefulness.

20. Our greatest enemies are our doubts. We should resolutely refuse to allow ourselves to be surrounded with an army of doubts, fears and anxieties. If we do not vigorously dispel these foes to success and happiness, they will undermine our future.

21. The way to meet doubt is, not with the smile of approval and the pose of tolerance, but with the sword of opposition and the battery of denunciation.

22. Persistent doubt is an evidence of weakness. The man who constantly wavers, hesitates and shifts from one thing to another does so from doubt of his own capacity to improve and protect himself. Such a one is universally considered a weak man.

23. Doubt, indecision and overcaution cause mental stagnation and inefficiency.

24. No one can harm you but yourself.

25. It is better to venture forth and fail than to be ever hesitant and indecisive.

26. "By mutual confidence and mutual aid, great deeds are done and great discoveries made; the wise new prudence from the wise acquire, and one brave hero fans another's fire."

27. One who does right need never fear, for all the forces of heaven are working with such a one.

BOOK NINE

Part 6. Indifference

Better to stem with heart and hand
The roaring tide of life, than lie,
Unmindful, on its flowery strand,
Of God's occasions drifting by!
Better with naked nerve to bear
The needles of this goading air,
Than in the lap of sensual ease forego
The godlike power to do, the godlike aim to know.
—*Whittier.*

1. They who allow themselves, habitually, to vacillate, hesitate or remain undecided in the every-day concerns of life, will habitually do so in larger matters.

2. Persons who allow themselves to be pulled hither and thither by the strongest influence which happens to be acting at the moment, who have not the incisive resolution to choose and stick to one unwavering aim, may accomplish something, but they will not perform any great work.

3. The man who starts out with the intention of doing no more than his part, is apt to be satisfied with doing only a part of that.

4. You find what you seek with all your heart, and if you look for "nothing in particular," you find just that and no more.

5. Do not sit down and wait for the good things of life to come along and hunt you up—go out rather to seek them.

6. The habit of dallying is a dangerous one, and, if not strangled at the outset, will prove a grave barrier in the path of success.

7. Have that decision which means success. Get rid of that indecision which means defeat.

8. Nothing of worth or weight can be achieved with half a mind, with a faint heart or a lame endeavor.

9. He that thinks he can afford to be negligent is not far from being poor.

10. No one can accomplish anything great who is contented with little, who is confident that he was made for

little things, or is satisfied with what happens to come his way.

11. To dally with your purpose, to half will, to hang forever in the balance, is to lose your grip on life.

12. The man who works only when he feels like it, and exercises no power to compel himself to do a thing when he is averse to it, will never get very high up in the world.

13. The habit of skimming, of doing things in a careless, superficial manner, is one of the greatest stumbling-blocks to success.

14. Beware of the danger which lies in fickleness of purpose.

15. Take life easy; shirk every disagreeable duty; avoid every responsibility; get into the popular swim; make it your supreme ambition to have a good time—and you will rapidly drift down the stream that carries many a man to perdition.

16. The purposeless life must ever be a failure.

17. Indecision, hesitation, infirmness of purpose, the failure to act when nothing but vigor of action will avail—these will ruin all chances of success.

18. Laziness is one of the worst foes to everything that is worthy and useful in life.

19. The vacillating man is always pushed aside in the race of life.

20. God never helps the man who will not act.

21. Negligence is the rust of the soul that corrodes through all her best resolves.

22. It is not men's faults that ruin them so much as the manner in which they conduct themselves after the faults have been committed.

23. Indifference to the nobler and finer things of life will quickly reveal itself in demoralized character.

24. Do not be drifting constantly from one purpose to another, but keep your purpose in view and press toward it.

25. There is no place or work for the man without a purpose. The world needs men who will not add to life's burdens, but who will help to carry them.

26. When we have a clear conscience we can afford to be indifferent to undeserved criticism and unkind comments.

27. Indifference to such things as gossip, slander and similar evils is wise.

BOOK NINE

Part 7. Faultfinding

Could we forbear dispute and practice love,
We should agree as angels do above. —*Waller.*

1. There is no misery so constant, so distressing, and intolerable to others, as that of having a disposition which is your master, and which is continually fretting itself.

2. Excessive and indiscriminate scolding, fretting and faultfinding are more injurious than excessive and indiscriminate laudation.

3. A fretful disposition sours all the relations of life, is a most pernicious acquisition and a regrettable inheritance.

4. Murmur at nothing; if your ills are reparable, complaint is ungrateful; if remediless, it is vain.

5. Fretting is both useless and unnecessary; it does no good and a great deal of harm.

6. Never find fault unless it is perfectly certain that a fault has been committed.

7. Fretting weakens one's own self-respect.

8. Faultfinding is a vain and useless habit. Nothing so warps one's nature, sours one's disposition and breaks up one's friendly relations.

9. Fretting resorts to fear, appeals to brute force, and in return awakens only dread and dislike. It is an evil force that fosters the faults it seeks in vain to correct.

10. It is impossible to love an habitual faultfinder.

11. He that can please nobody is not so much to be pitied as he that nobody can please.

12. Instances are rare where people of irascible tempers live to extreme old age.

13. No outward lot can give content to a grumbling soul.

14. The usual fortune of complaint is to call forth contempt more than pity.

15. Bear with much that seems impertinent. It may not appear so to others and you may learn some lesson from it.

16. Ignore small injuries and they will become none at all.

17. Be not disturbed by trifles or accidents common or unavoidable.

18. It is hard to believe that others can not see what seems plain to you, but this is no excuse for finding fault with others.

19. It highly gratifies a low disposition when it can find fault in some highly respected brother.

20. There is much difference between mere faultfinding and constructive criticism.

21. Think it over and you will see that nothing can be done better by impatience than by its opposite.

22. There is no good to be looked for from one who, having done no substantial work of his own, sets up a business of finding faults in other people's work, and calls this practice of finding fault criticism.

23. You often travel on a hard and uneven road, but with a cheerful spirit you may walk therein with great comfort and come to the end of your journey in peace.

24. If you despise sweetness and light, do not try to embitter the lives of others by puffing at the little light that warms and cheers them.

25. Those who find the most fault are rarely those who work effectively to destroy the evils of which they complain.

26. Do not make yourself and others unhappy by ingratitude and complaints.

27. Wailings and complainings of life are never of any use; only cheerful and continuous working in right paths are of real avail.

28. When differences arise they should be adjusted with reason and moderation.

29. Never do you portray your own character more vividly than in your manner of portraying another's.

30. Two persons meet the same conditions in life; one grumbles and complains, the other rejoices and is grateful; the difference is not in the conditions, but in the attitude toward them.

31. Resolutely refuse to find fault; rather use the energy to improve conditions.

BOOK NINE

Part 8. Greed

Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay.
—*Goldsmith.*

1. The highest character, the noblest manhood, can never be developed under a low, sordid aim.

2. The man who is always studying his own advantage, always looking for the main chance, never elicits love, or calls forth high admiration.

3. The youth who begins his career with a determination merely to get rich, to amass a great fortune, sets up a standard which will dwarf and demoralize the better part of himself, and which precludes true success.

4. It can not be too often repeated or too strongly emphasized that the soul-consuming thirst for gold, which burns like a slow fever in thousands of lives, destroys all the finer sensibilities and all possibility of real happiness.

5. There is something hardening, demoralizing and brutalizing in a mere money-making career, which strangles all the finer instincts for the good, the beautiful and the true, dries up the sympathies for the misfortunes of others, dwarfs the growth of the higher self, hardens the affections, crushes out all that makes life strong, sweet, serene and beautiful.

6. Mean, stingy and uncharitable persons never advance very far in the world; and, even if they happen to make money, they are despised in spite of it.

7. True thrift consists in getting all the good you can out of everything.

8. Many a bright, promising youth has dwarfed his manhood, cramped his intellect, crushed his aspirations, blunted his finer sensibilities by choosing some unworthy occupation merely because he could make money in it.

9. In the rush for wealth people murder health, comfort, culture, love, friendship—all that they should really hold dearest.

10. The less you seek for self the more truly you live

and the more happy you are; for an unselfish life kills vices, extinguishes unworthy desires, strengthens the soul, and elevates the mind to higher things.

11. There is something about the exclusive pursuit of wealth which dwarfs and paralyzes all the nobler aspirations.

12. Money-making in itself, and merely for its own sake, is not an ennobling occupation, and he who values money most values himself least.

13. People who are overzealous in putting money into their purses rarely have time to put beauty into their lives.

14. The miser is never satisfied. He amasses wealth that he can never consume, whereas the economist aims at securing a fair share of the world's wealth and comfort, without any thought of amassing a fortune.

15. Try to be satisfied with what is reasonable without seeking to have everything. But such is the nature of greed that it can not content itself with moderate possessions.

16. Few are satisfied with a moderate fortune. The avaricious constantly struggle for more, even after they have accumulated a sufficiency, and at the risk very often of health and strength, and even life itself.

17. To enjoy money you must learn how to share it as well as to earn it, for of all the many failures in life the stingy man is among the worst.

18. Selfishness is unlovable, and the universal human heart despises it; and unselfishness is so lovable that one can not withhold from it one's admiration.

19. The substitution of an inferior ideal for a superior ideal is the greatest calamity you can suffer. Never lower your standard in order more easily to reach it.

20. A passion for the accumulation of wealth demoralizes the individual until all life's ideals have fallen low, and the pursuers have become mere money-getting glands, secreting nothing but dollars. Greed is a monster passion which devours everything in its path.

21. If you do not master greed, it is likely to master you.

22. Money-making has its place in life, but it is not first place—only as it is subservient to character and health can it be a blessing.

23. Greed grows stealthily upon one if not overcome in the little things of every day.

24. There is a vast difference between greed and thrift.

BOOK NINE

Part 9. Pride

We rise in glory as we sink in pride;
Where boasting ends, there dignity begins.—*Young.*

1. Pride is so subtle a sin that those who possess it are often proud of it. You should not be proud of what you are, but of what you are able to contribute to the happiness and improvement of others.

2. Pride is less ashamed of being ignorant than of being instructed, and it looks too high to find that which very often lies beneath it.

3. Pride makes no increase of merit in the person; it creates envy and hastens misfortune.

4. Pride is based on real or fancied superiority to others. Envy is due to real or fancied inferiority. Pride is the vice of the strong, envy of the weak.

5. Pride is always trying to cover up faults, and those who see the attempt are quite apt to ridicule it.

6. The more truly you estimate yourself, the less proud you will be.

7. Other vices choose to be in the dark, but pride loves always to be seen in the light.

8. Pride is usually the result of ignorance. The more you know, the less you think you know.

9. Pride tries to elevate itself by pulling down the reputation of other people.

10. There is a just and lawful pride, and against this nothing can be said; it is closely related to self-respect.

11. If you are entirely without pride, there is no hope of your improvement and little prospect of your being of any account to anybody, not excepting yourself.

12. You should have a just pride in your good name, in your attainments, in your successes, in your high aims, in your noble endeavors to be useful.

13. Your pride should dwell in your principles rather than in your demeanor.

14. Against threats and bribes pride is the ally of principle.

15. When you fail, your pride may support you; when you succeed, it may betray you.

16. Vanity is a great commanding passion. It excites the most heroic deeds, and impels to the most dreadful crimes. If you can control this passion, you can probably defy the others.

17. Judge yourself with an honest self-respect, conscious of what you are and can be; but, as you value your position, let your self-judgment be free from vanity, conceit and narrowness.

18. Vanity has played the leading part in nearly every considerable act of depredation, whether committed by men or women.

19. There can be no doubt of the vast importance and the generally beneficial results of a keen sensitiveness to the opinions of your fellow-men, but this must have more than pride for its basis.

20. Affectation lights a candle to your defects, and though it may gratify you it disgusts all others.

21. He that overvalues himself is likely to undervalue others, and he that undervalues others will probably oppress them.

22. Boasting seldom or never accompanies a sense of real power. When you feel that you can express yourself by deeds, you do not often care to boast about your power in words.

23. Haughtiness bears a striking resemblance to both of its parents—egotism and hate.

24. You follow the world in approving others, but you go before it in approving yourself.

25. Many men make the mistake of believing they are smarter than other people.

26. Whoever looks with too great approval on his character or his action has in consequence less character and is disarmed for future action.

27. Those who talk about themselves more than about their cause rarely succeed and are generally disliked.

28. He who thinks himself too wise to learn of others will never succeed in doing anything either good or great.

29. If your accomplishments are worth while, they will need no boasting on your part—they will speak for themselves.

BOOK NINE

Part 10. Crime

Man's inhumanity to man
Makes countless thousands mourn.—*Burns.*

1. Violation of the decencies of life should be treated as criminal offenses.

2. Impure familiarities, glances and sports are the commonest of actual crimes.

3. To speak disparagingly of a woman, or to betray her confidence, is certain evidence of a depraved nature.

4. The more brains a man has, the worse knave he makes, unless fortified by a noble and true heart.

5. Sin is the resulting moral condition of the soul when a rational being, at the dictates of his lower nature, thinks, desires or acts contrary to what he knows is for the best.

6. Nine-tenths of the vicious desires that degrade society, and which, when indulged, swell into crimes that disgrace it, would shrink into insignificance before the advance of valiant self-discipline, self-respect and self-control.

7. The mean mind occupies itself with sneering, carping and faultfinding, and is ready to scoff at everything but impudent effrontery or successful vice.

8. The surest means for preventing wrong-doing in the man is a careful training of the child.

9. Certain conditions produce criminals. These conditions can be eliminated by the proper education of the child.

10. Crime is the result of good desire gone to seed, of energy misdirected.

11. It is the coward who fawns on those above him. It is the coward who is insolent whenever he dares to be.

12. There is no manhood in the heart which treats despitefully one who neither provokes nor retaliates.

13. He that is violent and intemperate in the pursuit of pleasure will not mind to turn villain for the purchase.

14. Crime is first committed in the heart. If the heart is rightly guarded, it will never incite to crime.

15. The dissipated youth becomes a tainted man, and often he can not again be pure, even if he would.

16. It is infinitely more needful to be conscious of one's vices than of one's virtues; the former should be unmercifully bared, while the latter best grow in the shade.

17. It is better to ignore crimes and to avoid reading about them if they are outside of our concern to remedy them.

18. The foolish and wicked practice of profane cursing and swearing is a vice so mean and low that every person of sense and character detests and despises it.

19. He who is capable of a great crime is usually incapable of shame concerning it.

20. It is the function of civil government to make it easy to do right and difficult to do wrong.

21. Of all mean vices, perhaps lying is the meanest. It is in some cases the offspring of perversity and vice, and in others of sheer moral cowardice.

22. He who commits a sin not only hurts himself, but makes life more difficult for some one else.

23. If it is possible to prevent a wrong, and you fail to do it, the wrong-doing is as much yours as his who actually performed it.

24. Slander is a form of crime in which we are all too prone to share.

25. No matter how clever a man is, he is never so clever that he can afford to do wrong. Sooner or later he must face the consequences and suffering of his wrong-doing.

26. Nothing works more unfailingly than the leaven of evil, and a little leaven leaveneth the whole lump.

27. The man who lives in vain lives worse than in vain. He who lives to no purpose lives to a bad purpose.

28. Vice stings even in one's pleasure, but virtue consoles even in one's pains.

29. Temper uncontrolled leads to anger, and anger leads to crime.

30. Self-indulgence in little things leads to lack of self-control in larger ones.

31. Crime is preventable, and it is our task to right environment, to give opportunity for education, and for the religious training which develops conscience and transforms the heart.

BOOK NINE

Part 11. Deceit

Oh, what a tangled web we weave,
When first we practice to deceive. —*Scott.*

1. Deceivers never play their part accurately; the mask will slip down sometimes. Their cleverness can not teach their eyes the look of sterling honesty; they may deceive some people, but they can not deceive all.

2. Use no hurtful deceit; think truly and justly; and, if you speak, speak accordingly.

3. Subtlety may deceive you, integrity never will.

4. Whoever pays flattering court to you probably either intends to deceive you or finds you necessary to his success.

5. All artifice is not only sinful, but is generally detected, even by children.

6. It is especially necessary to guard against that deceit which is too often the result of indolence.

7. The slightest duplicity destroys confidence.

8. Hypocrisy is deception in its worst form. It speaks with the voice of sanctity and wears the mask of devotion, but it is false to the heart's center. It is deception for the express purpose of seeming to be free from deception. Its sanctity is simulated and its virtues are all false.

9. The hypocrite is the basest counterfeit that circulates in the mart of life. He may escape exposure for a time, but that will not save his character. He is the embodiment of fraud.

10. Hypocrisy is cool, calculating villainy. It wears piety as a mask. It lacks principle and conviction.

11. Precept at variance with practice is worse than useless, inasmuch as it only serves to teach the most cowardly of vices—hypocrisy.

12. Everything bordering on hypocrisy is to be most carefully checked.

13. A specious criminal selects a reputable guise under which to accomplish his villainies.

14. Honesty of purpose and action gives courage and helps one to face the world unafraid.

15. Suspicion is natural armor against imposition, yet expressed confidence in another's best self often proves more effective.

16. Consciousness of having failed in duty frequently induces one to take refuge in falsehood or mean excuses.

17. There is no vice that so covers a man with shame as to be found false and perfidious.

18. Sham courtesy is the most transparent of all humbugs.

19. A right-minded, true-hearted man will shrink from seeming what he is not, or pretending to be richer than he really is, or assuming a style of living that his circumstances will not justify.

20. Hypocrisy starts in the heart, as does also honesty.

21. Talent and worth will manifest themselves without resorting to pretense.

22. Diligently avoid affectation; it is always detected and it always disgusts.

23. Duplicity of conduct will not win implicity of confidence.

24. A lie told as a joke, and not corrected, is no less a lie because it is a joke, and a joking liar can not be a gentleman.

25. The strongest chain of circumstantial evidence may be broken by the slightest fact.

26. A character that is strong, that rings as the perfect bell does, is the character you must have if you would rank well among men and make the most of life. You can not conceal flaws, and any attempt to do it will soon be detected.

27. A double-minded man is unstable in all his ways.

28. On no occasion, nor under any temptation, mislead or falsify.

29. Lying is not only dishonest, but cowardly, and is never justified.

30. No matter how intimate your supposed friend may be, the discovery of a purpose to deprave your mind, to corrupt your morals, proves him false to you.

31. Truth is a fundamental foundation of noble character—deceit always undermines.

32. No one can force you to deceit or prevent you from being honorable.

BOOK NINE

Part 12. Jealousy

It is jealousy's peculiar nature
To swell small things to great; nay, out of naught
To conjure much, and then to lose its reason
Amid the hideous phantoms it has formed. —*Young.*

1. Of all the passions, jealousy is that which exacts the hardest service and pays the bitterest wages.

2. Jealousy is unthinking and often desperate.

3. Jealousy will sometimes change a lovely character to that of a fiend.

4. Those who are jealous can not help but be unhappy, as well as make others unhappy.

5. The envious, jealous person can never be the best kind of a friend. A mean spirit of detraction and insinuating ill will kills friendship at its birth.

6. Men of rank, power, money and influence are sometimes jealous of those beneath them, especially those of unusual intelligence, who seek to rise to their place of power.

7. Envious and jealous people, as a rule, are not really courteous. The genuine, the sincere, the helpful persons are the ones who constitute the best society.

8. One who is prying and inquisitive is commonly envious.

9. A man that has no virtue in himself is frequently envious of virtue in others.

10. One main cause of discontent is found in that envy, at once unreasonable and foolish, which leads you to compare yourself with others, and always to your own disparagement.

11. Expect no praise without envy until you are dead.

12. The only thing that envy can buy is disappointment.

13. He that pursues virtue only to surpass others is not far from wishing others less forward than himself; and he that rejoices too much at his own perfections will be too little grieved at the defects of others.

14. A right understanding of the laws of life would cure all jealousy, for we would realize that each one is

in the place and circumstances and surrounded with the people that give best opportunity to the development of character.

15. The truly great are truly humble, and are rarely jealous.

16. Better adorn your own than seek another's place.

17. Better find one of your own faults than ten of your neighbor's.

18. Conspicuous success shows only one side of the world; for it surrounds you with friends who tell you only of your merits, so it silences those enemies from whom only you can learn your defects.

19. Any good man who has an ounce of manly purpose and vim in him will be certain to arouse some people in enmity against him.

20. A man who has reached mature years and has had no enemies is a man of little force.

21. Flatterers are the worst kind of enemies.

22. Jealousy is selfishness, and to give way to it is weakness.

23. If you spend your time looking after the faults of others, you neglect your own.

24. The person who is suspicious regarding another's actions is generally the one most in need of watching.

25. There is nothing stronger than human prejudice.

26. Suspicion is no friend to virtue and always an enemy to happiness.

27. The blasts of calumny, howl they ever so fiercely over the good man's head, contribute to his juster appreciation and to his wider fame.

28. The best answer to suspicion and calumny and jealousy is an open, honorable life.

29. The scandal-monger is a mirror in which is reflected the faults of which he complains.

30. Vain are the efforts of slander permanently to injure the fame of a good man.

31. Ill reports growing out of jealousy do harm to him that makes them and to those of whom they are made, as well as those of whom they are made.

32. Do not allow your mind to constantly present the unfavorable side of your choice and the attractive side of what other people have chosen.

CHARACTER

BOOK TEN

Part 1. Happiness

Our aim is happiness, 'tis yours, 'tis mine,
He said; 'tis the pursuit of all that live;
Yet few attain it, if 'twas e'er attained.
But they the widest wander from the mark
Who through the flowery path of sauntering joy
Seek this coy goddess: that from stage to stage
Invites us still, but shifts as we pursue.—*Armstrong.*

1. Happiness depends upon a sound mind in a sound body, the love of one's friends, and the ability to appreciate the beauties and harmonies of earth and sky, the willingness and desire to serve, which are the free gifts of the Creator to every living creature.

2. A profession of indifference to riches is generally hypocritical; yet it is certain that riches are not essential to happiness. There is a point beyond which all that a man can gain contributes little to positive enjoyment.

3. The child must learn to be happy while he is plodding over his lessons, the apprentice while he is learning his trade, the merchant while he is making his fortune, or they will be sure to miss their enjoyment when they have gained that for which they are striving.

4. Your happiness will be found to be very much in proportion to your interest in people and things, and the privileges of service that are yours.

5. Happiness is to be found in the possession of noble character rather than in external conditions.

6. Pleasure and happiness are the fruits of work well done, never of idleness and carelessness.

7. Art is one of the purest and highest elements in human happiness. It trains the mind through the eye, and the eye through the mind.

8. Happiness lies on the side of culture and virtue. Every good companion, every good book, every good thought, helps develop the good tendencies. If you persistently strive after good, you will in time, no matter what tendencies you inherit, become virtuous and happy.

9. Nature provides without stint the main requisites for human happiness.

10. Happiness is never found when we put the seeking of it first in our lives.

11. The approval of conscience, the self-respect of pride, the consciousness of independence, a sense of joy in usefulness, the consent of every faculty of the mind, to one's occupation, and gratification in it—these constitute a happiness superior to the fever-flashes of vice or mere sensation, in its brightest moments.

12. It is in what we are, not in what we do or have, that true happiness exists.

13. There are two ways of being content—you may either diminish your wants, or augment your means; either will do—the result is the same. But if you are wise you will do both in such a manner as to augment the general happiness of society.

14. He alone is happy who has learned to extract happiness, not from ideal conditions, but from the actual ones about him.

15. It is certain that happiness to some degree depends on equanimity of disposition, patience and forbearance, and kindness and thoughtfulness for those about one.

16. The pursuit of happiness is one of the basic principles of human life, so do not disturb your neighbor in his search.

17. Happiness does not depend on money, yet it may prosper on it.

18. Prosperity and success in themselves do not confer happiness; indeed, it not infrequently happens that the least successful in life have the greatest share of true joy in it.

19. Happiness is never attained by making it the chief object in life. The path to it often leads through trials and tears.

20. The most delicate, the most sensible of all pleasures consists in promoting the happiness of others.

21. Excitement is sometimes mistaken for happiness, but they have little in common.

22. If in our hearts we are cultivating love and good will and faith and hope, and are expressing these in a life of self-forgetful service, quite unmindful of happiness, we suddenly find that it has become our daily companion.

BOOK TEN

Part 2. Health

Nor love, nor wealth, nor power,
Can give the heart a cheerful hour
When health is lost. —*Gay.*

1. All the united and combined treasures of the world can not compare with the value of good health.

2. If a person be in perfect health, the very act of living is itself true happiness and thorough enjoyment, the greatest the world can bestow.

3. Without good health and a sound body, moderate success in life may be painfully possible; with them a place in the front rank may be attained with ease.

4. The capacity for continuous work in any calling must necessarily depend in a great measure on health; and hence the necessity for attending to it, even as a means of intellectual labor.

5. One of nature's prices for health is regularity. You can not safely bottle up sleep to-night for to-morrow night's use, or force your stomach at one meal because you expect to eat sparingly at the next, or become exhausted in working day and night, expecting to make it up later.

6. No one thing contributes more to health or success than a strong, vigorous will. It is a perpetual health tonic, physically and mentally. It braces the system, enabling it to endure hardships, disappointments and hard work, and helps it to resist disease.

7. As a rule, physical vigor is a condition of a great career.

8. Your work is an expression of yourself, and if you have a weakness anywhere of brain or nerve, it will sooner or later show itself in what you do.

9. There are great advantages in the way of health that come to the person who is buoyant and happy, who sees the bright, even the humorous, side of the affairs of life.

10. Physical health has a strong influence on character, and should be assiduously guarded both in home and school.

11. Other things being equal, intelligent, cultured, educated people enjoy the best health, for they understand the laws of right living and exercise will in complying with them.

12. Worry, anxiety, jealousy, malice, hatred, hot temper, selfishness, dishonesty, perversion of moral integrity—in short, every discordant or abnormal thought, emotion or expression tends to destroy that perfect equilibrium of the faculties and functions which is called health.

13. In youth one should gain a reserve fund of strength and health to draw upon in later years.

14. The care and preservation of health is a moral duty and must be ranked among the cardinal virtues—that is, among the virtues which are the most important and essential to one's well-being.

15. Clean and wholesome thinking has much to do with good health.

16. The requirements of health are fresh air, wholesome and nourishing food, absolute cleanliness, moderate and regular exercise and rest.

17. Water, air and sunshine, the three greatest hygienic agents, are free and within the reach of all.

18. Health, strength and longevity depend on immutable laws. There is no chance about them.

19. The body is the background of the achievements of your life.

20. Next to life itself, the question of perfect physical health is of the greatest importance.

21. No energy, industry or opportunity can be made a substitute for health.

22. In versatility lies one secret of health and happiness.

23. Health lies in labor, and there is no royal road to it but through toil.

24. Do not expect to have health for nothing. Nothing worth while can be obtained without effort.

25. Genius is health, and beauty is health, and virtue is health.

26. The body is the temple of the spirit, and should be kept clean and wholesome, a fit abiding-place for the soul.

27. No success is worthy the name, if it be attained at the cost of health.

BOOK TEN

Part 3. Money

Trade it may help, society extend,
But lures the pirate, and corrupts the friend;
It raises armies in a nation's aid,
But bribes the senate, and the land's betrayed.
—*Pope.*

1. The pursuit of wealth is not only legitimate, but is a duty, provided it is not made the chief aim in life. If a man is a man and his fortune be honestly earned and used, it will increase his usefulness and multiply his power.

2. There can be no appreciable social progress without wealth.

3. In the acquirement of wealth, character is either made or marred.

4. No man is as rich as all men ought to be.

5. Wealth is not an end to strive for, but an opportunity; not the climax of a career, but the beginning.

6. The desire to be rich, to have an abundance, to have more than one needs for immediate requirements, seems to be one of the chief springs of human action.

7. The avaricious person makes gold his idol, before which he constantly bows down, whereas the thrifty person regards it as a useful instrument and as a means of promoting his own happiness and the happiness of others.

8. Wealth is not his that has it, so much as his that enjoys it.

9. The crowning joy of wealth is in the service of mankind.

10. Money is a good friend if rightly used. Power and influence are blessings when their use is directed by lofty purposes.

11. Ready money is a remedy for many ills.

12. Wealth is the source of half the nobleness as well as half the misery of life.

13. Wealth in the hands of men of evil purpose, of deficient self-control, or of ill-regulated passions, is a tempta-

tion and a snare—the source, it may be, of infinite mischief to themselves, and often to others.

14. A rich man with a good heart and wise head is one of God's choicest gifts to the world.

15. Wealth is a relative thing, since he that has little and wants less is richer than he that has much, but wants more.

16. All property that men acquire is really only in the nature of trust funds, which the property-holder is in duty bound to use as a steward, to better the condition of life of others as well as himself, and make men and communities happier and more useful.

17. When wealth is concentrated in the hands of a few, it is more potent to help or harm those who are within the range of its immediate influence.

18. While it is right to strive to abound and be prosperous, it is necessary to remember that abundance, whether the riches be in gold or knowledge or power, is matched by its responsibilities.

19. It is no sin to be rich, nor to desire to be rich, nor to try to be rich; the mistake is in being too eager after riches, or in giving the search first place in the life plans.

20. The value of money depends partly on knowing what to do with it, and partly on the manner in which it is acquired.

21. Wealth is demoralizing when obtained at the sacrifice of character.

22. Money blights, blasts and corrupts when sought for its own sake.

23. While earthly possessions are kept under your feet they will do you no hurt, but when they rise as high as your heart they have begun to bury you alive.

24. The more money you have, the more moral strength is needed to protect you from its demoralizing influence.

25. Many have been ruined by their fortunes; many have escaped ruin by the want of fortune.

26. Money often brings danger, trouble and temptation, as well as tremendous opportunity for noble service.

27. One foundation of wealth is thrift—and especially thrift in little things and the establishment of the thrift habit when the income is small.

28. The way in which wealth is accumulated and spent reveals character.

BOOK TEN

Part 4. "Better than Money"

To whom can riches give repute or trust,
Content or pleasure, but the good and just?
Judges and senates have been bought for gold,
Esteem and love were never to be sold. —*Pope.*

1. Existence gathers such enjoyment as it is capable of realizing from sources not controllable by the purchasing power of money.

2. Riches may be amassed by the worst of men and means; but a good character implies a good man, for the character is the real self.

3. There are many things done for love which are a thousand times better than those done for money. The former inspire the spirit of heroism and self-devotion, the latter may die with the giving.

4. A great fortune is not necessary for the attainment of faith, hope or charity; and he that is endowed with these can not be miserable.

5. The possession of wealth can not compare with having the mentality stirred by a passion for expansion, being dragged out of the narrow rut of ignorance to come into close communion with the great and the grand of all ages, being brought into contact with nature, feeling the divine touch of science, and the forming intimate relations with the entire universe.

6. Appreciation of the finer things of life, choice friendships, love, peace of mind, faith in the unseen realities, opportunities to serve—these are more to be desired than a great fortune, and are not dependent upon it.

7. The desirable treasure of wisdom and knowledge which all men covet from the impulse of nature infinitely surpasses all the riches of the world.

8. Nothing is more pitiable than for a person to have more property than he has manhood.

9. You may learn the whole system of divine truths; you may acquit yourself with all the beauty and enjoyment

of virtue, and you may learn temperance, fortitude, justice, modesty, constancy, patience and other desirable qualities without the assistance of much more wealth than will serve to feed and clothe you.

10. Better than money is the character one grows in the making of it.

11. There is nothing that makes men rich and strong but that which they carry inside of them. Wealth is of the heart rather than of the pocketbook.

12. He is rich who has learned to infuse into his vocation and surroundings, no matter how humble they may be, that high sense of beauty and harmony which transforms the common into the uncommon, lifts the artisan into the artist, and makes even drudgery divine.

13. There are riches of intellect, and no man possessing such riches can be called poor.

14. Wealth can not purchase life's richest pleasures or treasures.

15. Money can not buy health, life or love, and one who has these has priceless possessions.

16. Good bones are better than gold, sinewy muscles than silver, and nerves that carry energy to every function are better than houses and land.

17. What the world needs are young people who will amass golden thoughts, golden wisdom, golden deeds, not mere golden dollars—young folks who prefer to have thought-capital, character-capital, to cash-capital.

18. The men who enrich the world with real wealth are not, as a rule, those who have the most money.

19. Success in life is not to be measured by the money you earn. If you succeed in reaching the full measure of your usefulness, if you instill proper ideals of life and right principles of action and thought into the world to the best of your ability, and if you always live up to your highest light, then you are a success, however small a sustenance you may have.

20. Wealth may purchase the ticket for traveling, but only a cultured mind and an understanding heart can truly enjoy the riches of travel.

21. To find one's place in the world's work and to experience true joy in the doing of one's work is far better than money.

BOOK TEN

Part 5. Friendship

Who seeks a friend should come disposed
To exhibit, in full bloom disclosed,
  The graces and the beauties
That form the character he seeks;
For 'tis a union that bespeaks
  Reciprocal duties. —*Cowper.*

1. Few blessings of life can compare with the enjoyment of having a discreet and virtuous friend; it eases and unloads the mind, clears and improves the understanding, engenders thoughts and knowledge, animates virtue and good resolutions, soothes and allays passions, and finds employment for the most vacant hours of life.

2. Friendship is not only a beautiful and noble thing for an individual, but a relation of it is also the ideal for the state; for if the citizens are friends, then justice, which is the great concern of all organized societies, is secured.

3. Friendship is supported by nothing artificial or superficial; it depends on reciprocity and esteem. The only way to have a friend is to be one.

4. Some men shed friends at every step they rise in the social scale. It is mean and contemptible to merely use friends so long as they further your personal interests.

5. The interest that makes friends must be both kindly and honest.

6. No young person should fail to have among his or her friends one or more noble women.

7. No one can long be your friend for whom you have not a decided esteem which will not permit you to trifle with his feelings and freedom, and which will prevent his trifling with yours. Great familiarity is inconsistent with abiding friendship.

8. Two people may appreciate each other because each has found the other convenient to have around, but such are not friends.

9. Make no friend of one who does not meet your confidence half-way. There is no friendship without mutual trust.

10. Friendship is to be valued for what there is in it, not what can be gotten out of it.

11. A man who succeeds must have friends. These are not to be bought or borrowed ready made; they must be evolved out of the men and women whom he meets, both in social life and in business.

12. Friendship always carries with it that which is loving and lovable, a mutual liking, esteem for each other leading to sympathy and helpfulness.

13. Friendship throws a great luster on prosperity, while it lightens adversity by sharing in its griefs and anxieties.

14. "The essence of friendship is entireness, a total magnanimity and trust."

15. Friendships are the purer, the more ardent, the nearer they come to the presence of God.

16. There is no influence more powerful in youth, and sometimes quite through life, than friendship; none more delightful or blessed where it reaches an approach to the best.

17. Friendly feelings must have influence so long as human nature is what it is.

18. Under the magnetism of friendship the timid man becomes courageous; the shy, confident; the lazy, active; the impetuous, prudent; the restless, calm.

19. Every one yearns for a heart that beats in unison with his own, for an ear into which he can pour his confidences and troubles, for a hand he can safely grasp, and for an arm upon which he can always lean.

20. If your friends are badly chosen, they will inevitably drag you down; if well, they will raise you up.

21. In selecting your friends, remember that you will borrow habits, traits of character, modes of thought and expression from each other; therefore be careful to select those who have not excellences merely, but whose faults are as few as may be.

22. Perfect friendship puts us under the necessity of being virtuous.

23. Friendship born of God is lasting. Time or circumstances can not change it. There is increasing trust, widening faith, enduring patience, forgiving love, unselfish ambition. A friendship built on spiritual kinship bears the tests of time and trial.

BOOK TEN

Part 6. Heredity

Shall we call those noble, who disgrace
Their lineage, proud of an illustrious race;
Seek not to shine by borrowed lights alone,
But with your fathers' glories blend your own.
—*Gifford.*

1. Proper respect for your ancestors is commendable, but it is folly to parade their virtues if you lack these virtues yourself. Each one should endeavor to be a credit to the memory of his or her ancestors.

2. It is a great advantage to be born well.

3. In general, mental powers, like bodily powers, are inherited.

4. Heredity is a determining factor, but achievement is more forceful.

5. You are more like the company you keep than that from which you descended. Education and environment are more powerful than heredity.

6. Up to a certain point your character is determined for you by heredity, beyond this it is formed by yourself through your choices.

7. Every inherited instinct or tendency may be developed into a virtue or degraded into a vice. It must be watched, not trusted.

8. Title and good ancestry render a good man more illustrious, but an ill one more contemptible.

9. There is no real aristocracy except that of character.

10. It is better to make your descendants proud of you than to be proud of your ancestry.

11. It is a grander thing to be nobly remembered than to be nobly born.

12. It is not only ancestry and noble descent, but education and environment, which form the man.

13. Fate is described as the circumstances which come to us as the result of previous choices; destiny as the result of what we make of the circumstances which fate brings to us.

14. Heredity and environment and habits are the determining forces in your character.

15. The combined influences of heredity and education and environment are constantly at work, molding and shaping men and their intellects.

16. Religion and science agree in positive language that the defects of the parents are discoverable in the children.

17. The main advantages of riches remain with those who procured them rather than with the heir.

18. All that was good and true in the olden times will live in the new.

19. You ought to be conscious of the fact that you are the product of the labor of ages, and that whatever you do, be it good or evil, will live after you, so far as your individuality influences your contemporaries.

20. The morality of the world depends largely on the moral habits which mankind have formed in the course of many ages, and which are transmitted from generation to generation.

21. To be the son of one whose memory lingers like light in the air is not only a delightful recollection and a powerful stimulant to noblest living, but a great material aid in life.

22. A life well spent, a character uprightly sustained, is no slight legacy to leave to one's children and to the world; for it is the most eloquent lesson of nature and the severest reproof of vice, while it continues an enduring source of the best kind of riches.

23. The millions of the past, whose ashes have mingled with the dust for centuries, still live in their destinies through the laws of heredity.

24. People do not care about your ancestors; they pass judgment on you, however, and sometimes find out just what you are.

25. The most rigorous discipline, the most confirmed industry and steadfast morality can alone protect from the dangers of inherited wealth and reduce it to a blessing.

26. One who is born of lowly parents, whose family demands nothing from him, who has no place to sustain from the time he first begins to apprehend his surroundings, with all his disadvantages has at least the privilege of creating his own responsibilities.

BOOK TEN

Part 7. Life

A sacred burden is this life ye bear:
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it stedfastly.
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.
—*Frances Ann Kemble.*

1. A happy, prosperous life is impossible without conformity to divine laws; therefore, the sooner you learn what these laws are, and obey them in your practice, the larger will be the measure of your welfare.

2. The highest end of life is to so live that the great purpose behind you may work itself out through you, and that, whether speaking or silent, whether working or at rest, the unconscious atmosphere which you carry with you may breathe purity, serenity and loyalty.

3. Your view of life must always be influenced and colored more or less by the condition of your mind and body.

4. Life may be earnest and sincere without being morally and intellectually wearisome and disagreeable.

5. Between satiety on the one hand and want on the other, the stream of life flows tranquilly along, which, but for these boundaries, would soon waste itself and disappear.

6. Life is full of responsibilities and opportunities, and the measure of the one is commensurate with the other.

7. Life is an individual problem which every man must solve for himself.

8. The art of ideal living is the art of being true to the highest light one has in all the relations of life. True in the home, in social circles, in civic relationships, in school, business and church life.

9. Constant progress toward a higher life with the power which such progress gives, is the great end of human existence.

10. The wise person gradually learns not to expect too much from life. While he strives for success by worthy methods, he will be undaunted by failure.

11. Life is meant to be joyous and glad, and may be so when we understand its laws and live in accordance with them.

12. Value the goals of life more than the means.

13. Life all sunshine without shade, all happiness without sorrow, all pleasure without pain, were not life at all, and not worth living.

14. Life is a battle between good and evil—good influences drawing one up toward the divine; bad influences drawing one down to the brute.

15. To feel the faculties expanding and unfolding—this is one of the joys of life.

16. Apart from accidents, you hold your life largely at will.

17. In taking yourself and life too seriously, you not only miss much fun, but defeat the very ends you are apparently seeking.

18. Life is for the most part but the mirror of your inner self. To the good the world is good; to the bad it is bad.

19. If your views of life are elevated—if you regard it as a sphere of useful effort, of high thinking and noble living, of working for others' good as well as your own—it will be joyful, hopeful and blessed. If, on the contrary, you regard it merely as affording opportunities for self-seeking, pleasure and aggrandizement, it will be full of toil, anxiety and disappointment.

20. The life of each man has its bearing on the whole life of society.

21. The more useful work you do, the more deeply you think and feel, the more you really live. The idle, useless man, no matter to what extent his life may be prolonged, merely exists.

22. Live as long as you may, the first twenty years will seem the longest period of your life, and these years are pregnant with possibilities.

23. Life is too short to be worn out in petty worries, frettings, hatreds and vexations.

24. The average duration of life has been lengthened by the increased knowledge and the increased sense of responsibility which civilization has developed.

25. The purpose of life is progress, not pleasure.

BOOK TEN

Part 8. Blessings

Condition, circumstance, is not the thing;
Bliss is the same in subject or in king. —*Pope.*

1. God blessed the seventh day, and sanctified it, because that in it He had rested from all His work which He had created.

2. God's blessings are not for those who do not deserve them. The consciousness of a selfish and ungenerous heart will make bitter and burdensome the greatest riches, the most buoyant health and the rarest talents that nature bestows.

3. A blessing is anything that makes you happy, comfortable or contented, provided it is in harmony with righteousness. Blessings sometimes come through trouble and deprivations, but are no less blessings on that account, if they lead to a better and higher life.

4. Chiefest of blessings is hope, the most common of possessions; for even those who have nothing else have hope.

5. As there are no blessings which may not be perverted into evils, so there are no trials which may not be converted into blessings.

6. Make up your mind never to stand waiting and hesitating when your conscience tells you what you ought to do, and thus you will have the key to choice blessings.

7. The blessings of fortune are the lowest; the next are the bodily advantages of strength and health; but the superlative blessings are those of the mind and heart.

8. Every evil you encounter, to which you do not succumb, is a blessing.

9. There is inestimable blessing in a cheerful spirit.

10. Smiles are little things, cheap articles to be fraught with so many blessings, both to the giver and the receiver. They are the responses of nature to the brighter emotions of the soul.

11. To enjoy your blessings to the fullest extent, you must be well and hearty.

12. Blessed is the hand that prepares a pleasure for a child, for there is no saying when and where it may bloom forth.

13. Eight hours for work, eight hours for sleep, and eight hours for what you will, is a wise division and usually blesses the one who builds on it.

14. The blessings of leisure, retirement and rest are pleasant only by contrast to previous toil and exertion.

15. Contact with a beautiful life, even for a brief time, is one of life's choicest blessings.

16. It is your duty to be cheerful and to thus bless others.

17. No service can be more distinguished than doing good, the scattering of blessings among all with whom we come in contact.

18. To be full of goodness, full of sympathy, full of radiant hope, causes you to carry blessings of which you may be unconscious, but fraught with good for your associates.

19. A strong will, allied to right motives, is a blessing. The man thus blessed moves and influences the minds and consciences of others. He bends them to his views of duty, carries them with him in his endeavors to secure worthy objects, and directs opinion to the suppression of wrong and the establishment of right.

20. Every joy which comes to you strengthens you for some greater labor that is to succeed.

21. There are occasions in life in which a great mind lives years of enjoyment in a single moment.

22. Love is chief of all the virtues that bless the world.

23. Every pure and healthy thought, every noble and unselfish endeavor, makes the human spirit stronger, more harmonious and more beautiful.

24. To be appreciative and grateful for all blessings received is a mark of nobleness.

25. The truly great recognize God as the source of all blessings.

26. To be grateful for all blessings that are yours is to stretch the heart for receiving larger blessings.

BOOK TEN

Part 9. Beauty

A thing of beauty is a joy forever;
Its loveliness increases; it will never
Pass into nothingness; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams and health and quiet breathing.
—*Keats.*

1. Beauty, which is the natural food of a healthy imagination, should be sought after by every one who wishes to achieve the great end of existence—that is, to make the most of himself.

2. Beauty is the spiritual essence of all creation. The greater your appreciation of it, the more you possess of godlikeness.

3. In all ranks of life the human heart yearns for the beautiful; and the beautiful things that God makes are His gift to all alike.

4. If you love beauty and look for it, you will see it everywhere.

5. One of the first lessons to learn is, not to find fault, but to perceive beauties.

6. Bring as much beauty as possible into your environment—it will minister to and develop your love of the beautiful.

7. Though you may travel the world over to find the beautiful, you must carry it with you or you find it not.

8. Everything beautiful has a refining influence, and without the beautiful the world would scarcely be worth living in.

9. No nature is capable of education to any high degree of culture that has not in it a perception and love of the beautiful.

10. The world is beautiful, framed by the best and most perfect reason, and is only unclean and evil to those who are unclean and evil.

11. The most natural beauty in the world is honesty and moral truth.

12. Refinement creates beauty everywhere, and the beautiful refines.

13. Beauty—in art, in nature, in fiction—is of incalculable importance in rounding out character.

14. It is right to try to satisfy the normal desire for the beautiful and the good.

15. Highest and noblest of all beauty is in the human face and the soul that gives it life.

16. The highest type of beauty is that of the character and the moral nature, and this kind of beauty all may possess, and it is your own fault if such beauty is not yours.

17. The love of beauty is an essential part of all healthy human nature.

18. The element of beauty is needed in conduct, as elsewhere in human life.

19. Beauty of mind and character should increase in attractiveness the older one grows.

20. Sincerity and industry give beauty and brightness to human life.

21. Character is being formed every day, and if you see but the artificial, the sordid, the cold, calculating side of life, if you experience nothing of beauty or joy, you must expect your character to correspond.

22. Without painting, sculpture, music, poetry and the emotions produced by natural beauty of every kind, life would lose half its charm.

23. Every day should deepen one's appreciation of beauty and joy.

24. If you would grow, would feel your life expanding, never let a day pass without trying to see some beautiful thing.

25. Love of the beautiful has a powerful influence on life and character.

26. With nature, each time and season has its special beauty. There is always variety in its scenery; diversities of form and color are everywhere.

27. Doing plain things in a beautiful way makes the most commonplace life beautiful.

28. Truth, goodness and beauty are to be ardently desired and persistently cultivated.

29. Every one may have beauty of character who is willing to pay the price.

BOOK TEN

Part 10. Rest and Recreation

Sweet recreation barred, what doth ensue
But moody and dull melancholy,
Kinsman to grim and comfortless despair,
And, at her heels, a huge infectious troop
Of pale distemperatures, and foes to life?
—*Shakespeare.*

1. The love of rational amusement is a virtue no less to be cultivated than the love of innocence and truth, with which it stands intimately related.

2. Every human being needs, and is entitled to, time for repose, time for recreation, time to exercise such faculties as may not be called into play in his work hours.

3. The natural and desired effect of healthful rest is to invigorate; to render brain and body better fitted for work; to give them a renewed appetite and relish for work.

4. What you do with your leisure time is a good indication of your character.

5. Time spent in innocent and rational enjoyment, in social and family intercourse, in healthy games, is well and wisely spent.

6. Pleasure worth the name must be such as leaves no after sting.

7. People who work the best ought to play the best, and those who play the best ought to work the best.

8. Leisure is just as needful to the human economy, to the doing of good work, to the rounding of life, as is activity.

9. The idle rich know little of the value of leisure, because they do not earn it. Rest implies labor.

10. The exercise of all the bodily functions within proper limits is not only desirable, but is a moral obligation.

11. It is vigor of mind which accomplishes results, and, in order to keep up a healthy mentality, it is necessary to give the mind a variety of food and frequent intervals of rest.

12. It not only undermines moral character, but it is injurious to health, to work seven days in the week. One day in seven for rest and worship is an inherent law in the nature of man, and can not be sinned against with impunity.

13. True rest, which is a very different thing from idleness, is not waste of time by any means. On the contrary, as it restores exhausted strength, it is often the greatest economy.

14. It is just as important to the building up of character, that a man should have reasonable hours of recreation, as it is that he should work.

15. When men are rightly occupied, their amusement grows out of their work.

16. When work and leisure are properly balanced, one turns from business to recreation and from recreation to business with equal pleasure and zest.

17. Rest strengthens labor, and labor sweetens rest.

18. The mind is as much refreshed by variety as by idleness.

19. Rest does not imply idleness so much as variety and a freedom from anxious care so that all the spiritual energies are released for the task in hand.

20. If you are wise, you will vary your pleasures, and add to them by mixing the grave with the gay.

21. That regular daily exercise which is most pleasant to you is that which, of all others, will be the most beneficial.

22. Vacations are necessary, but they are for the sake of work and success.

23. The young are apt to think that rest means a cessation from all effort, but it is frequently found in changing effort.

24. The spirit with which rest is taken has much to do in determining its value.

25. Nothing gives more mental and bodily vigor than sound rest, when properly applied.

26. A sense of toil is necessary to the enjoyment of leisure, even when earned by study and sanctioned by the discharge of duty.

27. The spirit of play is normal, and should be maintained all through life.

28. Recreation must be such that it will do what the name implies, re-create.

BOOK TEN

Part 11. Reaction

The tissue of the life to be
We weave with colors all our own;
And in the field of destiny
We reap as we have sown. —*Whittier.*

1. The mechanical law that action and reaction are equal, holds true also in morals. Good deeds act and react on the doers of them; and so do evil. Not only so, they produce like effects, by the influence of example, on those who are the subjects of them.

2. Pleasant vices indulged in become instruments to plague one.

3. Out of your present you are building your future, and, as surely as night follows the day, you will reap that which you are sowing.

4. Most men are influenced by what other people think and say concerning them, and it is found by experience that many wrongs are righted more effectually by submitting them to public opinion to settle than by passing laws against them.

5. If fools and sinners did not suffer for folly and sin, the world would soon consist of nothing else.

6. Kindness begets kindness, friendliness begets friendship, and truth and trust will bear a rich harvest of truth and trust.

7. A guilty conscience is its own betrayer, and when least expected holds its victim up to exposure and shame.

8. Every small stroke of virtue or vice leaves its mark. Everything you do becomes a part of you.

9. No one ever did a designed injury to another without at the same time doing a greater to himself.

10. Injuries which willful men procure to themselves are their just punishment.

11. Every act of wrong-doing carries its own punishment; it may be a long time revealing itself, but it is inescapable.

12. "Sow a thought and you reap an act; sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny."

13. If you are idle and shiftless by choice, you shall be nerveless and powerless by necessity.

14. The pains of old age are often the pleasures of youth matured.

15. More important than anything you can do is what you become in the doing.

16. There is seldom anything uttered in malice but which reacts harmfully to the speaker.

17. The idols of the heart look through the eyes, appear in the manners, and betray their worshipers.

18. An ill-spent youth demands its pay in old age.

19. "Be sure your sins will find you out."

20. The punishment of sin is in the sin itself—the two are inseparable.

21. The first seminary of moral discipline, and the best, is the home; next comes the school, and after that the world, the great school of practical life. Each is preparatory to the other, and what men or women become depends for the most part on what has gone before. If they have enjoyed the advantages of neither the home nor the school, but have been allowed to grow up untrained, untaught and undisciplined, they will be of little use to the society of which they form a part.

22. Right relations, whatever their nature, are always mutually beneficial.

23. Guilt has very quick ears to an accusation.

24. Nature takes note of all transactions, physical, mental and moral, and places every item to your debit or credit.

25. The greatest punishment of persistent wrong-doing is in what the wrong-doer becomes—in his loss of the finer qualities of mind and heart.

26. If you neglect your spring, your summer will be useless and contemptible, your harvest will be chaff, and the winter of your old age unrespected and desolate.

27. "Give and it shall be given unto you; for with the same measure that you mete withal it shall be measured to you again."

28. Greater than anything we have or do is what we become in our reaction to the possession or the deed.

BOOK TEN

Part 12. Liberty

'Tis liberty alone that gives the flow'r
Of fleeting life its luster and perfume,
And we are weeds without it. —*Cowper.*

1. Freedom of choice is one of man's godlike qualities, and out of its use his character is formed.

2. You are free to use as you like the gifts of nature; and this freedom affords the opportunity by which your character is formed and displayed.

3. Unless you are possessed with a knowledge of your rights and how to use them, unless you are acquainted with the rights of others and refrain from infringing upon them, you are but poor citizens.

4. The only freedom that deserves the name is that of pursuing your own good in your own way, so long as you do not attempt to deprive others of their freedom to do the same.

5. To be morally and practically free, you must be able easily to resist all instinctive and unconscious impulses, and to act always from principle.

6. The possibility of morality depends on the possibility of liberty; for, if a man be not a free agent, he is not the author of his actions, and has, therefore, no responsibility.

7. The liberty of the individual must be thus far limited: he must not make himself a menace to other people.

8. The rights of society do not conflict with the liberty of the individual. The liberty of the individual ceases only when the rights of society are invaded.

9. Over himself, over his own body and mind, the individual is sovereign.

10. The sole end for which men are warranted, individually or collectively, in interfering with the liberty of action of any of their number, is self-preservation.

11. The state has no right to interfere with your private thoughts; but as to other matters, such as your actions, labors, fortunes and lives, you are bound to surrender to

its use, and submit to the decision of the majority of those among whom your lot has been cast.

12. Nothing less is required and nothing more is needed than your own personal freedom and responsibility in order to build up character.

13. The wage-worker whose livelihood depends on the will of an employer, individual or corporate, who can fix the rate and period of his compensation, and discharge him at pleasure, is not free.

14. Man becomes circumscribed in his nature and influence just in the proportion that he is deprived of any one or more essential ingredients or elements of character; and he increases in power, goodness and majesty just in the proportion that he is allowed full and free scope to all his legitimate powers.

15. True liberty allows each individual to do all the good he can to himself without injuring his neighbor.

16. Every one has a right to an opinion and a free expression of it, but he has no right to force it upon the attention of others.

17. Sincere discussion and constructive criticism should never be suppressed.

18. Each one is free to follow his own highest light, provided he has used all available means to increase his light.

19. Liberty is not exclusively a question of self-government; it is chiefly a question of freedom in ordering your life according to your highest light.

20. It is the duty of every citizen to study the questions of his government until he has mastered them, not simply to take for granted what his neighbor says, but to think and investigate for himself, so that he is free to act intelligently.

21. A man who does not know how to learn from his mistakes turns the best schoolmaster out of his house.

22. License is frequently mistaken for liberty.

23. No one is at liberty to pursue his own purposes to the detriment of others.

24. The "thou shalt not's" of the Ten Commandments are not so much prohibitive as they are charters of liberty to lead a free and true and successful and happy life.

CHARACTER

BOOK ELEVEN

Part 1. Education

Knowledge is bought only with a weary care,
And wisdom means a world of pain.—*Joaquin Miller.*

1. Education works seeming miracles, especially if begun early and provided it is wisely directed.

2. He who desires to acquire an education must cultivate habits of sobriety, thoroughness, observation, concentration and application.

3. The supreme object of education and culture is to raise the man to his highest power, to develop him along the line of his noblest nature, so that he will be, not only keen, sagacious and shrewd, but broad-minded, evenly and sympathetically balanced, tolerant, sweet-spirited and charitable.

4. A thorough education includes a physical, mental and moral training in the broadest sense.

5. The purpose of education is to call forth and wisely direct power of every kind—power of thought, affection, will and outward action; power to observe, to reason, to judge, to contrive; power to adopt good ends firmly, and to pursue them efficiently; power to govern oneself and to influence others; power to gain and to spread happiness.

6. One can not get too much education or be too well equipped for one's life-work.

7. By increased education you can not only earn more —you can more efficiently serve your family, your community, your country, your generation.

8. Education ought not to cease when you leave school; but, if well begun there, will continue through life.

9. A well-rounded education is that which fits you to perform justly, skillfully and magnanimously all the duties both public and private.

10. Education is to unfold and develop your innate powers.

11. The largest part of education, whether good or evil, is carried on at home, often unconsciously, under the daily influence of what transpires there.

12. Knowledge may be gained from books, but wisdom comes from meditation, observation and experimentation.

13. Education consists in developing the ability to think and cultivating a desire to be and do right.

14. The proper use of education is largely a question of character.

15. Education should fit men and women for usefulness in life by increasing their individual power of production, and by making them good companions for themselves and others.

16. The educated man, whose faculties are well developed, longs to understand the mysteries of the universe, and seeks to act well his part in all the affairs of life.

17. Training the mind to think, and to discriminate between truth and error, is one object of education.

18. To attain the best results in the field of usefulness, to which you are best adapted by nature—that is the best education.

19. A liberal education is the result of training in youth so that the body is the ready servant of the will, and does with pleasure the work required of it; which makes the intellect a well-constructed engine, with all its parts of equal strength and in smooth working order; that stores the mind with a knowledge of the great and fundamental truths of nature, and of the laws of her operations; that fills with life and fire, but trains the passions to come to heed by a vigorous will the servant of a tender conscience; and inspires to love all beauty, whether of nature or art, and to hate all vileness. It leads one to honor God, and to respect others as oneself.

20. The heart needs education quite as much as the mind.

21. No one is educated who does not face life with courage, unafraid of its vicissitudes.

22. Sacrifice in youth in order to secure an education is sooner or later rewarded.

23. Parents may provide the opportunity for securing an education, but one must get the education himself.

BOOK ELEVEN

Part 2. Mind and Body

Ev'n from the body's purity, the mind
Receives a secret, sympathetic aid. —*Thompson.*

1. Mind and body are so closely and intimately connected that one is incapable of pain or pleasure without response on the part of the other.

2. As a rule, a strong will, clear grit, pluck, stamina and power of decision accompany strong muscles, firm nerves and a vigorous body.

3. Most of those who have accomplished much in the world have been vigorous in body as well as active in mind, and have been distinguished for their physical strength and vigor.

4. The character sympathizes with, and unconsciously takes on, the nature of the body.

5. The relationship and sympathy between all the powers and faculties of man are such as to forbid that one department should suffer without impairing the health of the other.

6. A sound mind in a sound body is to be assiduously sought.

7. Great enterprises are almost invariably placed in the hands of the man who is physically, as well as mentally, able to bear the brunt of things, to endure prolonged exertion and strain, and to face a crisis with the assurance that he will not go to pieces because of bodily weakness.

8. It is not for one to give up in despair who is not blessed with fine physique; rather should such a one take the physical talents that he has and make the very best of them.

9. Moved by a strong and worthy purpose, weak men are able to undergo a much greater amount of bodily labor than men of stronger muscular frames, who are actuated by no enthusiasm or vigorous impulse.

10. Education should not sacrifice physical well-being to mental attainments; it should be harmonious in all its com-

ponent parts, so that the student shall have well-rounded development.

11. It is only by acting in accordance with the natural laws that the blessings of health and body, and of mind and of morals, can be secured.

12. Every faculty of the mind sympathizes with every defect and weakness of the body.

13. A diseased body may hamper, or thwart, or even dethrone, the most brilliant and noble intellect.

14. Healthy thoughts come from healthy minds, and healthy minds rarely exist apart from healthy bodies.

15. Bodily vigor creates activity, enthusiasm, determination and energy—it enables the mind to command its best powers, so that all parts of one's nature are in condition to work together joyously and harmoniously.

16. The force of the understanding increases with the health of the body; when the body labors under disease, the mind is incapacitated for best thinking.

17. All aspiration, all noble ambition, all hope of intellectual or spiritual attainments, must take into account the condition of the physical body.

18. You increase your chances of success as you increase your bodily strength and soundness.

19. The mind is by far the greatest factor in maintaining the body in a healthy condition.

20. Exercise taken with methodical routine does not afford the same benefits as when taken with the combined mental pleasure of games, sports and other outdoor diversions.

21. Every emotion tends to sculpture the body into beauty or into ugliness.

22. In consequence of the union of the two principles in the human being, every act that you perform requires the agency both of body and mind.

23. The body is but the servant of the mind.

24. Your thoughts have much to do with your physical condition.

25. Immoderation is a foe to health of body and mind.

26. Healing for the body has in some cases resulted from healing of the mind.

27. "Be ye transformed by the renewing of your mind."

BOOK ELEVEN

Part 3. Common Sense

Deep subtle wits, in truth, are master spirits in the world.
The brave man's courage, and the student's lore,
Are but as tools his secret ends to work,
Who hath the skill to use them. —*Joanna Baillie.*

1. It is better to pass for a person of plain common sense than to be brilliant or facetious at an expense which one can not well bear for any length of time.

2. Common sense is not so much a reasoned quality as a quality of the unconscious or subconscious mind exercised intuitively.

3. Common sense depends on all-around views—on seeing things from a general standpoint, and not being wholly absorbed by a single aspect.

4. A great idea or a great man is never laughed down or out. In the end the scepter of common sense prevails.

5. In the affairs of life or business, it is not intellect that counts so much as character—not brains so much as heart—not genius so much as self-control, patience and discipline regulated by judgment. Hence there is no better possession for the uses of either private or public life than a fair share of ordinary good sense guided by a clear conscience and rectitude.

6. A man is sadly handicapped without a thorough education; but mere attendance at school will never give him common sense. He gains that through observation and wise use of the information gained.

7. It is a great thing to have brains, but it is vastly greater to be able to command them.

8. You can get along without genius, but you will fare badly without a reasonable share of that which is a more useful possession for workaday life—mother wit; and you will be all the better for added knowledge, however limited, of the ordinary laws of nature, and especially of those which apply to your own work.

9. In every position in life there is a demand for ability and common sense.

10. A young man should exercise common sense, and undertake only what he can carry out, basing his expectations on facts and faith.

11. Nothing is so uncommon as common sense.

12. Great ability is not so necessary to acquire common sense as patience, open-mindedness and watchfulness.

13. In the pursuit of even the highest branches of human inquiry, the commoner qualities are found the most useful—such as common sense, attention, concentration, application and perseverance.

14. The world wants men who have not so much uncommon sense that they have no common sense; men who can mix brains and heart with their work.

15. Common sense bows to the inevitable and makes use of it.

16. The triumphs of tact and common sense over talent and genius are seen everywhere.

17. The greatest men have been among the least believers in the power of genius. Some have even defined genius to be only common sense intensified.

18. Kindness is a large ingredient of common sense.

19. Noble character and highest culture become more nearly synonymous with every advancing wave of humanity.

20. It does not matter how much you know or how much talent you have; if you can not transmute your acquirements into practical power, you will be a failure.

21. It is generally conceded that women have more common sense than men.

22. The fundamental principle of good law is common sense.

23. Science is nothing more than the refinement of common sense, making use of facts already known to acquire new facts.

24. The soul of every man has implanted in it a certain aptness or necessity to deduce certain universal truths from such observation and experience as are common to all mankind.

25. It is a good thing to be self-complete, to hear opinions, but to be able to judge and act for oneself.

26. Common sense keeps a person from being proud.

27. Common sense dictates the wisdom of working with, not against, the laws of nature.

BOOK ELEVEN

Part 4. Knowledge

Knowledge is a food, and needs no less
Her temp'rance over appetite, to know
In measure what the mind may well contain;
Oppresses else with surfeit, and turns
Wisdom to folly. —*Milton.*

1. The pyramid of knowledge is built up of little grains of information, strengthened by observations here and there.

2. The acquisition of knowledge is an indispensable and important department of human life.

3. The original and most scientific sources of knowledge are not books, but life, experience, thoughts, emotions, deeds.

4. The acquisition of knowledge may protect a man against the meaner felonies of life, but not in any degree against its selfish vices, unless fortified by sound principles and habits.

5. You can not attain the intellectual aims of life without some assistance, and as you can not get much knowledge without the help of others, so you are not justified in seeking knowledge for your private pleasure or to satisfy your vanity. The pursuit of knowledge is a public, not a private, end.

6. The value of knowledge consists, not in its quantity, but mainly in the good uses to which you apply that which you gain.

7. The mind is many-sided, and requires a variety of food.

8. The mind may accumulate large stores of knowledge without any useful purpose; knowledge must be allied to goodness and translated into wisdom, and embodied in upright character, and expressed in good deeds, else it is naught.

9. The desire for knowledge, like the thirst for riches, increases ever with the acquisition of it.

10. Knowledge begets a desire for more knowledge, and it is a laudable desire; yet even here temperance must be exercised, lest we gain knowledge for the sake of possession rather than for use.

11. With the single exception of a good conscience toward God and man, no possession can be so valuable as a good stock of information.

12. Knowledge is power, and becomes a power for good when possessed by one of moral character and loving heart.

13. In the early years of life, it is not the amount of knowledge acquired, but the habit of learning well, that is of consequence.

14. Some one has suggested: "Strive to know everything about something, and something about everything."

15. Gifts of speech can never attain their real momentum and power until founded upon a substratum of carefully acquired knowledge.

16. As the world grows in knowledge, practical morality grows.

17. Increase of knowledge leads to increase of civilization.

18. Knowledge is one of the materials with which Genius builds her fabrics.

19. Knowledge acquired by labor becomes a possession more valuable than riches.

20. You can not have too much knowledge if properly assimilated and exercised.

21. Knowledge is a comfortable shelter in advanced age; and, if not planted while one is young, it will give no shade when one grows old.

22. The object of knowledge should be to gain wisdom and improve character, to make the student happier and more useful—more benevolent, more zealous and more efficient in the pursuit of every high purpose in life.

23. The gaining of knowledge is a lifelong pursuit, and the store of it is increased through study of books and of human nature, through travel and observation and through the analysis of all experiences.

24. A vast amount of knowledge may be gained in the course of a very few years by rightly enploying those leisure hours which every one has; and this knowledge, if of a practical kind, will always insure you the means of elevation in the world.

25. Knowledge for which you work hardest becomes most peculiarly your own possession.

BOOK ELEVEN

Part 5. Wisdom

To know that which before us lies in daily life,
Is the prime wisdom. —*Milton.*

1. Wisdom is knowledge which has become a part of one's being; it is the result of close, systematic thinking, taken into the very tissue of the mind itself.

2. A just knowledge of the maxims one ought to follow in the course of life is the principal object of wisdom; and virtue consists in putting them constantly into practice.

3. The aim of education is wisdom; the aim of wisdom is truth.

4. Cheerfulness and diligence are nine-tenths of practical wisdom. They are the life and soul of success, as well as of happiness.

5. True wisdom is spontaneous rather than deliberate; for wisdom develops the intuition, and the intuition always knows, and knows at once.

6. We learn wisdom from failure quite as much as from success.

7. Good sense, discipline by experience and inspired by goodness, issues in practical wisdom. Indeed, goodness in a measure implies wisdom—the union of the worldly with the spiritual.

8. Practical wisdom, for the purposes of life, must be carried about with you, and be ready for use at call.

9. It may serve as a comfort in calamities to know that he who loses anything and gets wisdom by it is a probable gainer by the loss.

10. The truly wise are always growing wiser; it is the fool alone who remains standing.

11. The wisest man may be wiser to-day than he was yesterday, and to-morrow than he is to-day. Total freedom from change would imply total freedom from error; but this is the prerogative of Omniscience alone.

12. Mistakes may be made lessons in wisdom. The past can not be changed. The future is yet in your power.

13. You should never be ashamed to own that you have been in the wrong, which is but saying, in other words, that you are wiser to-day than you were yesterday.

14. Wisdom and virtue are very often convertible terms, and they invariably assist and strengthen each other.

15. Truly wise you can not become unless your wisdom is constantly increasing from childhood to death.

16. Wisdom is the only thing that can relieve you from the sway of the passions and the fear of danger, and which can teach you to bear the injuries of fortune itself with moderation, and which shows you all the ways which lead to poise and peace.

17. The experience gained from books, though often valuable, is but of the nature of learning; whereas the experience gained from actual life is of the nature of wisdom; and a small store of the latter is worth vastly more than any stock of the former.

18. Your immense capacity for receiving and retaining impressions gives you that world stock of stored information and its arrested stimulus called knowledge. But wisdom, the higher word, refers to your capacity for considering what you know—handling and balancing the information in stock, and so acting judiciously from the best impression or group of impressions, instead of indiscriminately from the latest or from one that happens to be uppermost.

19. Wisdom is never attained by mere reason. The ideas of reason are clear, those of wisdom often obscure and unconscious.

20. The merchandise of wisdom is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things you can desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is the tree of life to them that lay hold upon her: and happy is every one that retaineth her.

21. Get knowledge, but, with all thy getting, get wisdom.

22. Truth discovered for oneself through the crucible of experience is the very acme of wisdom.

23. No truth is ours until we have tested it out in experience; then it becomes wisdom.

BOOK ELEVEN

Part 6. Experience

Experience is by industry achieved,
And perfected by the swift course of time.
—*Shakespeare.*

1. Take care to profit by your own experience—especially by your blunders and mistakes. These are expensive, yet valuable, teachers. Still better, seek to learn wisdom from the failures of others, and thus avoid them in your own life.

2. The whole of life may be regarded as a great school of experience, in which human beings are the pupils.

3. Practical wisdom is only to be learned in the school of experience.

4. Experience is often bitter, but wholesome; by its teaching one can learn to suffer and be strong.

5. The man made wise by experience endeavors to judge correctly of the things which come under his observation, and form the subject of his daily life.

6. The man of experience learns to rely on time as his helper.

7. Get experience every time an opportunity presents itself, provided no moral law is sinned against in the getting.

8. The results of experience are, of course, only to be achieved by living; and living is a question of time.

9. You know only too well what you can do; but until you have learned what you can not do, you will neither accomplish anything of moment nor know inward peace.

10. The experience of the past is history; that of the present, observation. Both are requisite to understand either, as well as to act wisely in the future.

11. The man of noble spirit converts all occurrences into experience.

12. The aid you have from others is mechanical, compared with the discoveries you make yourself. What is thus learned is delightful in the doing, and the effect remains.

13. The broader the range of your digested experience, the sounder will be your judgment.

14. You ought not to look back unless it is to derive useful lessons from past errors and for the purpose of profiting by dearly bought experience.

15. Experience is hands and feet to every enterprise.

16. Association with persons wiser, better and more experienced than yourself is always more or less inspiring and invigorating. They enhance your knowledge of life. You not only learn what they have enjoyed, but—which is still more instructive—what they have suffered.

17. Good thoughts and carefully gathered experience take up no room, and may be carried about as your companions everywhere, without cost or encumbrance.

18. Unpleasant experiences are to be forgotten, but their lessons remembered.

19. Any one who would profit by experience will never be above asking for help.

20. The oft-repeated experience of trustworthy persons may be taken for knowledge.

21. Nature is frugal in her operations, and will not be at the expense of a particular instinct to give you that knowledge which experience will soon produce, by means of a general principle of human nature.

22. Useful and instructive though good reading may be, it is only one mode of cultivating the mind and developing character, and is much less influential than practical experience and good example.

23. Things which you learn by practicing and understanding are open to further knowledge and growth.

24. It is one of the interesting conditions of life that experience is not transmissible, though its lessons may be passed on.

25. It is always wise to try to learn, even from your enemies.

26. We do not need to experience sin in order to know that sooner or later it leads to suffering.

27. It is the great lesson of biography to teach what man can be and can do at his best. It may thus give you renewed strength and confidence.

28. The experiences of love, religion and service are among the highest life has to offer.

29. Every one has something to teach us if we are in teachable mood.

BOOK ELEVEN

Part 7. Genius

Time, place and action may with pains be wrought,
But genius must be born, and never can be taught.
—*Dryden.*

1. Resolutely to aim high; never to lose sight of your purpose or abate your struggles to attain it; to make the best of the stuff that is in you, irrespective of what others are doing or have done—is the nearest approach to genius you can ever make, and this kind of doing has wrought, with very few exceptions, all the things which are known as works of genius.

2. Genius is but a capacity of laboring intensely; it is the power of making great and sustained efforts.

3. Genius is character, although character is not always genius.

4. A genius will be successful in spite of poverty. He may not succeed from the world's point of view, because, as a rule, he lacks selfishness, but he will add much to the sum of human happiness.

5. One secret of genius is patience.

6. Genius is but the superlative degree of intelligence, and may be acquired, and must be nourished, by abundant mental food, plenty of exercise and careful training.

7. The genius usually early feels a divine hunger for achievement, a longing to be somebody and do something in the world.

8. Even a genius does not accomplish results unless he works, and works hard.

9. Genius may be distinguished from the lesser endowments by its ability to make the most of what common minds deem the merest surface drift of opportunity, too ordinary and plentiful to be of any value.

10. When education and training have prepared brains and hands, then it is that genius does those things which the world will not willingly let die; but it is the spontaneity of a disciplined nature.

11. One who does not have a thirst for knowledge, a hunger for achievement, a determination to get on in the world, a willingness to do hard work, and a desire to serve humanity, may be sure that, whatever else he has, he does not have genius.

12. Talent, lying in the understanding, is often inherited; genius, being the action of reason and imagination, rarely or never.

13. The longing for something higher, the hidden germ of aspiration struggling for the light—this is the kind of genius which youth should cultivate.

14. Genius has been well defined as the infinite capacity for taking pains.

15. Genius chooses its channel of expression with no desire for wealth, or fame, or happiness, but because it can not do otherwise.

16. Genius is known by its works; genius without works is a blind faith, a dumb oracle.

17. A man is a miracle of genius often because he has been a miracle of labor.

18. The light of other minds is necessary to the play and development of genius.

19. Even genius, however rapid its flight, must not omit a single essential detail, and must be willing to work.

20. Genius, if genuine, is humble.

21. Genius is intensity.

22. Liberty is alone fitted to bring out the noble thoughts of genius, filling them with hopes of success.

23. Genius is the power of producing excellences which are outside of the rules of ordinary effort and accomplishment.

24. A genius frequently accomplishes what some people term impossibilities. If you recognize good in a seeming impossibility, and have faith in your power to accomplish it, you will be the genius if you succeed.

25. The study of almost any great work, either in literature, art or science, will soon convince one that downright hard work is the only substitute for genius, as well as the accompaniment of genius.

26. Making the most of every opportunity that presents itself for training and study lays the foundation for later expression of genius.

BOOK ELEVEN

Part 8. Nature

How mean the order and perfection sought
In the best product of the human thought,
Compared to the great harmony that reigns
In what the spirit of the world ordains. —*Prior.*

1. Nature is inviting you to talk earnestly with her, to understand her, to subdue her, and to be blessed by her.

2. In nature, all is useful, all is beautiful.

3. A good man loves nature.

4. The most important secrets of nature are often hidden away in unexpected places.

5. The love of nature is a great gift, and, if it is ignored or crushed out, the character can not fail to suffer from the loss.

6. Work or starve, is nature's law—starve mentally, starve morally, starve physically.

7. Nature only gives us the raw material. We must take from her the things she offers and make them minister to life.

8. Nature never lets a man rest until he has found his place. She haunts him and drives him until all his faculties give their consent, and he falls into his proper niche.

9. Nature does not excuse man for weakness, incompetence or ignorance. She demands that he be at his best.

10. Nature teems with elements and forces to wait on man's every thought, to gratify his every need, and to respond to his every aspiration. With all her wealth she surrounds him, and in ten thousand ways invites him to use it.

11. Man adapts himself to nature, not nature to man.

12. There is no trifling with nature; it is always true. It defies incompetency, but reveals its secrets to the humble, the truthful and the earnest seeker.

13. Nature constantly seeks to lead men to a keener and deeper realization and understanding of the power and wonder of the invisible.

14. Nature is the wisest of physicians, the kindest of nurses, and the cheapest of medicines.

15. Nature has no message for heedless, inattentive hearers.

16. Nature is constantly seeking to show man that he himself is his own best friend, or his own worst enemy.

17. If you hope to be a power in the world, to be able to bring things to pass, you must not only keep close to nature's heart, but you must keep in touch with the great forces of civilization. You must know nature and human nature at first hand.

18. A large part of one's education comes from nature and a study of natural law.

19. Man is but an apprentice in the workshop of nature. He creates nothing, but merely adapts what nature has already made. All his boasted achievements are but the use of nature and nature's laws.

20. Nature is able to supply our needs without undue toil, if we rightly know her laws and wisely utilize her forces.

21. Strong men, who have accomplished big things, have drawn their strength from nature and life. They have not only lived and communed much with nature, but they have mingled with men.

22. Every natural law in the material realm has a corresponding law in the spiritual one. A study of one helps us to understand the other.

23. Nature in her kindness does not usually make one man the recipient of all her gifts, but divides them among the many.

24. All of nature's works are a part of the perfection of a plan. She makes no mistakes, creates no vacancy, and guesses at nothing.

25. One law covers all men. Nature is very generous with her gifts, but she insists that we appreciate them.

26. There is order in the things of nature over which God has control—there is disorder only in human life, and that because of our free will.

27. We can not break the laws of nature; it is we who are broken if we defy the laws.

28. The laws of nature work with scientific accuracy.

29. There is no conflict between the laws of nature and spiritual truth—they are one because both emanate from the divine Creator.

BOOK ELEVEN

Part 9. Improvement

The world advances, and in time outgrows
The laws that in our fathers' days were best;
And doubtless after us, some purer scheme
Will be shaped out by wiser men than we,
Made wiser by the steady growth of truth. —*Lowell.*

1. Much mental improvement in later life is the result of the substitution of a better class of judgments for first immature notions.

2. Alike in civil and religious affairs, youth has to play the great part in securing progress.

3. A mind that would grow must let no ideas become permanent, except such as lead to action.

4. A man who expects great things of himself is constantly trying to open a little wider the doors of his narrow life, to extend his limited knowledge, to reach a little higher, to get a little farther on the road of achievement. He has enough of the divine disposition within him to spur him on to nobler endeavors. He looks to make the best of the things offered to him.

5. Morality as a whole almost necessarily advances with the general progress of intelligence.

6. You can not progress while keeping too close a hold on your past. Do not be afraid to outgrow old thoughts and old ways of living. Be courageous, and dare to think on new lines, and, as a result, live in new and better ways.

7. You are equally served by receiving and imparting knowledge.

8. Do not be content with merely doing what another has done—surpass it.

9. You should not hesitate to change your condition, if you are pretty sure you see a way to better it. The object of life is to grow.

10. There is protection as well as education in a fervent love of improvement, with its multitude of associations.

11. Whoever is satisfied with what he is and with what he does, has reached his culminating-point—he will progress no more.

12. It is only through struggle, through labor and oft-times painful effort, by grim energy and by resolute courage, that we move on to better things.

13. There is a universal desire for the acquisition of new intelligence for the purposes of advancement.

14. To keep the mind and heart open, and never to be ashamed to learn, with the assistance of those who are wiser and more experienced than oneself, is the part of wisdom.

15. Every generation climbs a little higher than its predecessor.

16. You must continuously apply yourself to right pursuits, and you can not fail to advance steadily, though it may be unconsciously.

17. True progress consists in bringing forward from yesterday the good of yesterday, and adding it to the store of the good of to-day.

18. Progress is not movement, but improvement. Its measure is not the ground passed over, but what has been gained in passing.

19. The powers of man have not been exhausted. Nothing has been done by him that can not be better done.

20. Sometimes progress invites men, sometimes it drives them, but always it advances them.

21. To develop your fourfold nature, moral, intellectual, physical and spiritual, to its highest possibility, should be the supreme object of living.

22. Improvement is measured not so much in what you accomplish as what you become in the accomplishment.

23. It is quite possible for conventional rules of action and conventional habits of thought to get such power that progress is well-nigh impossible.

24. Work out in your mind better and brighter duties and responsibilities for yourself and they will gravitate to you.

25. We are here to grow character, and every circumstance of life gives us opportunity to learn a needed lesson.

26. Dare to do right at all costs, and you will advance.

27. Improve your mind, take the right attitude toward conditions, and outward circumstances will improve.

28. The "improvableness" of human nature is one of the things that give constant zest to life.

BOOK ELEVEN

Part 10. History

Wondrous and awful are thy silent halls,
O kingdom of the past!
There lie the bygone ages in their palls,
Guarded by shadows vast. —*Lowell.*

1. History privileges one with the experience of age without either its infirmities or inconveniences.

2. History sets before the mind examples of heroism, of self-sacrifice, of love of country, of devotion to principles at the greatest cost. How can such examples fail to inspire, to ennoble, to awaken emulation? The great and good of the past, the virtuous and wise, serve as inspirations to the young, and often arouse enthusiastic admiration and a passionate discipleship.

3. Great examples become the common heritage of the race; and great deeds and great thoughts are the most glorious of legacies to mankind. They connect the present with the past and help on the increasing purpose of the future; holding aloft the standard of principle, maintaining the dignity of human character, and filling the mind with traditions and instincts of all that is most noble in life.

4. The first benefit of the study of history is the developing consciousness that a divine plan is being worked out in the lives of individuals and nations, and that right finally triumphs.

5. The example of other days is in great part the source of the courage of each generation; and men walk up composedly to the most perilous enterprises beckoned onward by the deeds and courage of the men who live in history.

6. To exercise the imagination on the lives of great and good men brings with it a double gain; for by this exercise you learn in an effective way both what has been done and what ought to be done.

7. History and biography show many wonderful instances of the immunity accorded to men of character. Divine protection seems to surround those who have a noble purpose and who bend all efforts to accomplish it.

8. Those who will read and heed the lessons of other lives will be able to avoid the mistakes of ignorance and inexperience.

9. History is a picture through which you can trace the gradual trend of humanity ever upward towards a higher ideal.

10. It is scarcely possible to have a thorough knowledge of your fellow-men without the information concerning them to be obtained from the annals of history.

11. With the light of great examples to guide you—representatives of humanity in its best form—you are not only justified, but bound in duty, to aim at reaching the highest standard of character; not to become the richest in means, but in spirit; not the greatest in worldly position, but in true honor; not the most intellectual, but the most virtuous; not the most powerful and influential, but the most upright and honest.

12. What men have accomplished proves that hardly any ambitious longing need be considered as unwise on the part of those who are willing to undertake all work and suffer want in the struggle.

13. Study to make yourself familiar, not with the foibles, oddities and monstrosities of humanity set forth in fictitious narratives, but with the real blood and bone of human heroism which the select pages of biography present.

14. Reading of men and women who have signalized themselves by great thoughts or great deeds creates for the time a purer atmosphere around you, and your aims and purposes are unconsciously elevated.

15. How wise, how philosophic, to measure and judge yourself according to the history of others, and avoid those errors that have ruined so many lives.

16. History is full of examples of men who have left their mark in the world, but who made an utter failure of what they first started out to do.

17. History assures us that to be on the side of right is to be classed with the great of all ages.

18. History reveals that true success is not in storing up great material wealth; not in position, influence, or even education, but in character and service to a noble cause.

19. The majority of the great in history have come through times of hardship and struggle in their youth.

BOOK ELEVEN

Part II. Necessity

Soul of the world, divine necessity,
Servant of God, and master of all things.
—*Bailey.*

1. That man is wise, and has understanding of things divine, who has nobly agreed with necessity.

2. It is certain that some of those who stand highest in the world's repute would have done nothing to make their names remembered but for circumstances which either aided their efforts or compelled them to exertion; and many who have been by no means celebrated have required but the spur of adverse circumstances to have achieved distinction.

3. Responsibility urges man to toil, and aids him to bring out his best gifts.

4. Nature cares little for man's ease and pleasure; it is the man she is after, and she will pay any price or resort to any expedient to lure him on to highest effort. She masks her own ends in his wants, and urges him onward, oftentimes through difficulties and obstacles which are disheartening, but ever onward and upward toward the goal.

5. It was not without significance that the Creator conceals our highest happiness and greatest good beneath the sternest difficulties, and makes their attainment conditional upon a struggle for existence.

6. Being forced to work, and forced to do one's best, will develop temperance, self-control, diligence, strength of will, cheerfulness, content, and a hundred virtues which the idle never know.

7. The hard facts of existence have to be faced and conquered to give that touch of truth to character which can never be imparted by reading or tuition, but only by contact with the common problems and tasks of men and women.

8. Wits are sharpened by one's necessity, if you go forth to meet and overcome the difficulties which stand in your way.

9. Necessity never yet forced one to do wrong, though many excuse their wrong-doing in this way.

10. If you resist the impulse to resort to dishonest measures, when tempted either by the threats of misfortune or the avarice of ambition, you will find that necessity is a friend and a helper which leads you through avenues of trial and temptation, into mansions of knowledge and affluence.

11. Necessity for exertion is one of the sources of human advancement.

12. Necessity may be a hard schoolmistress, but she is among the best.

13. Nobody knows what he can do until he has tried; and few exert their best efforts until they have been forced to do it by necessity.

14. Necessity has goaded men to nearly all the great achievements in the history of the world.

15. It is often of advantage for one to be under the necessity of having to struggle with poverty and conquer it.

16. Most persons need a spur to make them begin a task and to hold them to it.

17. The greater number of men have to work with their hands, as a matter of necessity, in order to live; but all must work in one way or another, if they would enjoy life as it ought to be enjoyed.

18. It is difficult, if it is even possible, for any human being to develop his highest faculties, to raise himself to his highest power, until he is thrown, at least for a time, absolutely on his own resources.

19. Poverty and hardship have ever been the great schoolmasters of the race, and have forced into prominence many a man who would otherwise have remained unknown.

20. Since the world has existed, men, with great efforts, sufferings and privations, have been struggling for their common wants, and have been growing thereby.

21. The necessity for earning one's own living provides opportunity for developing strength of character.

22. "Necessity is the mother of invention."

23. Nearly all of the great inventions that have contributed to the comfort of life have grown out of conditions that necessitated action.

BOOK ELEVEN

Part 12. Influence

We know not half the power, for good or ill,
Our daily lives possess o'er one another;
A careless word may help a soul to kill,
Or by one look we may redeem our brother.—*Anon.*

1. Man's conscious influence is small. But his unconscious influence—the silent, subtle radiation of his personality, the effect of his words and acts, the trifles he scarcely considers—is tremendous and far-reaching.

2. Influence is the power you exert over others by your thoughts, words and actions—by the general spirit of your life. It is a silent, a pervading, a magnetic and a most wonderful thing. It works in inexplicable ways. You neither see nor hear it, yet, consciously or unconsciously, you exert it.

3. Into the hands of every individual is given a marvelous power for good or evil—the silent, unconscious, unseen influence of his life. This is simply the constant radiation of what one really is, not what one pretends to be.

4. Every one, by merely living, is radiating cheer, or sympathy, or sorrow, or morbidness, or cynicism, or happiness, or hope, or any of a hundred other qualities. Life is a state of constant radiation and absorption; to exist is to radiate; to exist is to be the recipient of radiations.

5. An influence passes from every living being—which affects for good or ill, for pleasure or pain, or perhaps indifferently, every one who comes within the atmosphere of that being.

6. By your very presence you may be a source of strength to those around you.

7. You can not escape for one moment from the radiation of your character, the constant weakening or strengthening of others. You can cultivate sweetness, calmness, trust, generosity, truth, justice, loyalty, nobility—make them vitally active in your character—and by these qualities you will constantly influence the world for good.

8. Our main concern should be in keeping the inner life true—then our characters can not help but radiate ennobling influences.

9. There is something steadying and inspiring in the thought that there is not an act done or a word uttered by a human being but carries with it a train of consequences, the end of which may never be traced. Not one thought but, to a certain extent, gives a color to your life, and insensibly influences the lives of those about you.

10. If you surrender your own life to be driven hither and thither by pleasure's currents and passion's gusts, the loss will not be yours alone. Your course will wantonly imperil hundreds of other lives that may be making heroic struggles for better things.

11. The influence of noble character can never be overestimated. Its might is felt by every one who comes within its sphere.

12. The good and the great draw others after them; they lighten and lift up all who are within reach of their influence. They are as so many living centers of beneficent activity.

13. Numberless occasions will occur, in the life of an educated man, in which he can not only enhance his own wealth and happiness, but can contribute largely to the enjoyment of his fellows.

14. In your daily intercourse with the world, you meet scores of people by whose silent influence for evil you will be unconsciously drawn down to their own level, unless you radiate strength and goodness from your own character.

15. It is a joy to meet an individual in whose presence you feel the thrill of a molding influence for good.

16. It is impossible for you to do anything seriously or permanently hurtful to yourself without mischief reaching at least to your near connections, and often far beyond them.

17. We may make ourselves positive so as to be unaffected by harmful influences, as well as receptive to higher and ennobling influences.

18. "Drop a word of cheer and kindness,
Just a flash and it is gone,
But there're half a hundred circles
Rippling on and on and on."

CHARACTER

BOOK TWELVE

Part 1. Self-culture

If solid happiness we prize,
Within our breast this jewel lies,
And they are fools who roam;
The world hath nothing to bestow—
From our own selves our bliss must flow.

—*Cotton.*

1. He who seizes the grand idea of self-cultivation, and solemnly resolves on it, will find that idea, that resolution, burning like fire within him, and ever urging him on to self-improvement.

2. He who applies himself to self-culture will in time find a place where he will be able to use every power he possesses.

3. You may be your own schoolmaster by disciplining yourself to perform your duty, your appointed task, faithfully—as well as it can be done.

4. The opportunity for educating oneself, without interference with the work necessary to earn a living, should not be overlooked by any one who really desires to improve his position and his prospects.

5. Self-culture may not end in eminence, but without it eminence can hardly be attained.

6. To regard self-culture either as a means of outclassing others, or of intellectual dissipation and amusement, rather than as a power to elevate the character and expand the spiritual nature, is to place it on a very low level.

7. Much may be accomplished in self-culture by the energetic and the persevering, who are careful to avail themselves of opportunities, and who use the fragments of spare time which the idle permit to run to waste.

8. Instructors may assist the student over the rough places, but he must himself store his mind with the necessary knowledge, he must undergo the exercise of thinking for himself, by which alone his mind will become active and dependable; he must himself make the sustained effort, the reward of which is mental strength.

9. Self-culture calls forth latent power and develops strength. The solution of one problem helps the mastery of another; and thus knowledge is increased and every faculty strengthened.

10. The love of emulation, so hurtful in the cheap, false forms it often takes, is a beautiful force when turned to self-improvement.

11. Self-education is something very different from merely reading by way of entertainment; it requires long and laborious study.

12. There is no excuse for the man or woman who fails to secure an education sufficient to enable him or her to perform necessary duties intelligently.

13. In childhood your knowledge is largely determined by your parents, teachers and companions, but in after life the only way to make any effective addition to your mental wealth lies in deliberate and persistent study on your own initiative.

14. The struggle to obtain knowledge and to advance oneself in the world strengthens the mind, disciplines the faculties, matures the judgment, promotes self-reliance, and gives independence of thought and force of character.

15. Every man must educate himself. His books and teachers are but helps; the work is his.

16. It is the duty of every person to cultivate and develop the brain-power that nature has given him.

17. Though self-culture may not bring wealth, it will, at all events, give you the companionship of elevated thoughts.

18. True education is self-preparation. It must find something within you, or it brings nothing out of you. It converts your possibilities into practical powers.

19. What the learner discovers by mental exertion is better known than what is told him.

20. Association with noble personalities, either in reality or in books, is one of the best means of self-culture.

21. Development of the religious instinct is essential to true culture.

22. Travel is an aid to culture, and may be considered an investment, not an extravagance; a necessity, not a luxury.

23. No day is so busy that some time can not be spared for worth-while reading if the day is rightly planned.

BOOK TWELVE

Part 2. Example

Examples preach to th' eye—care, then, mine says,
Not how you end, but how you spend your days.
—*Henry Martin.*

1. Example is one of the most potent of instructors, though it teaches without a tongue. It is the practical school of mankind, working by action, which is always more forcible than words.

2. Example in conduct, even in apparently trivial matters, is of no light moment, inasmuch as it is constantly becoming inwoven with the lives of others, and contributing to form their natures for better or for worse.

3. Nothing is so infectious as example.

4. Great men may learn something from the very humblest.

5. Study of the careers of successful men and women is always interesting, and usually profitable.

6. Self-government is one end of education. It is not imparted by teaching, but by example.

7. The things done in the home give bias to character far more than do sermons and lectures, newspapers and books.

8. The chief use of biography consists in the noble examples of character in which it abounds.

9. It is the influence of your acts, and the spirit of your life, more than your words, that determines your position among those who know you.

10. The good deed or word will live, even though you may not see it fructify, but so will the bad; and no person is so insignificant as to be sure that his example will not do good on the one hand, or evil on the other.

11. It is more important and more inspirational to have a good example to follow than to receive words of advice and instruction.

12. Good advice has its weight; but, without the accompaniment of a good example, it is of comparatively small influence.

13. If in doubt at any time as to what is proper, it is usually safe to follow the example of others of more experience.

14. Good example nearly always brings forth good fruit.

15. Noble examples stir to noble actions.

16. Example is instruction in action. It is teaching without words, often exemplifying more than tongue can teach.

17. Precept may point the way, but it is silent, continuous example, conveyed to you by habits, and the spirit of the life, that gives incentive for like action.

18. True religion, embodied in human character and action, is more instructive than a thousand doctrinal volumes.

19. Our great forefathers still live among us in the records of their lives, as well as in the acts they have done, which live also, furnishing examples for our benefit which we may study, admire and emulate.

20. One of the most valuable, and one of the most infectious, examples which can be set before the young is that of cheerful working.

21. A single virtuous action has elevated a whole village, a whole city, a whole nation.

22. The most powerful forces in nature are those which operate silently and imperceptibly. This is equally true of those moral forces which exert the greatest influences on the mind, and give complexion to the character.

23. If you would have fine characters, you must necessarily have noble ideals, which are often given us through the examples of others.

24. Wherein you reprove another, be unblamable yourself, for example is more prevalent than precept.

25. Imperceptibly influence others by giving them an example of the gentleness and purity, the politeness and tenderness you wish them to emulate.

26. We can best help others to be good by being good ourselves.

27. We teach order by being orderly, cleanliness by being clean, truth by being truthful, and so on through all the list of virtues.

28. No one can effectively teach about a virtue which he does not exemplify in his own life.

BOOK TWELVE

Part 3. Imitation

Oh! who shall lightly say that fame
Is nothing but an empty name,
While in that sound there is a charm
The nerves to brace, the heart to warm,
As, thinking of the mighty dead,
The young from slothful couch shall start,
And vow, with lifted hands outspread,
Like them to act a noble part? —*Joanna Baillie.*

1. It is by imitation far more than by precept that we learn; and what we learn thus we acquire, not only more effectually, but more pleasantly.

2. Men are by nature imitators, and all persons are more or less impressed by the speech, the manners, the gait, the gestures and the very habit of thinking of their companions.

3. Though much of the education of character by example is spontaneous and unconscious, we need not necessarily be the passive followers or imitators of those about us. Our own choices and conduct, far more than the conduct of our companions, tend to fix the purpose and form the principles of our lives.

4. Each possesses in himself a power of will and of free activity, which, if courageously exercised, will enable him to make his own individual selection of friends and associates. It is only through weakness of purpose that young people, as well as old, become the slaves of their inclinations, or give themselves up to a servile imitation of others.

5. You imitate most strongly what you admire and believe.

6. For successful imitation in anything, good sense is indispensable.

7. The spirit which builds its code of conduct from what everybody does is most pernicious, and opposed to all true nobility and growth.

8. Half the evils that curse young womanhood and manhood are the consequences of doing as the crowd does.

9. Warriors, statesmen, orators, patriots, poets and artists—all have been, more or less unconsciously, nurtured by the lives and actions of others living before them, or presented to them for their study.

10. Every one does you a service—presents something to imitate or avoid.

11. It is better to catch the spirit of the life of a great leader and let it set on fire one's own spirit than it is to merely imitate or blindly follow.

12. Imitation is one of the strongest links of society; is a species of mutual compliance, which all men yield to one another without constraint to themselves, and which is flattering to all.

13. It is vastly more easy to imitate and borrow, both matter and manner, than to be oneself and to take initiative. But no imitator ever reaches eminence.

14. Success is often achieved by tracing the footsteps of those who have become successful and using one's own native ability.

15. What the superior man seeks is in himself; what the small man seeks is in others.

16. It is a mistake to be forever copying copies.

17. Young people should conduct themselves with modest assurance; let them observe, hear and examine, and before long they will rival their models.

18. The true way to excel in any effort is to select the highest and most perfect example for imitation, and then to add the improvements of one's own initiative.

19. By imitation of acts, the character becomes slowly and imperceptibly, but at length decidedly, formed.

20. If the young are wisely directed, and conscientiously exert their own free energies, they will seek the society of those better than themselves, and profit by their example.

21. To be like the best is to command admiration and love.

22. The person who only carries out the thoughts and ideas of another is nothing more than a tool.

23. A sure mark of a little mind is servile imitation of others.

24. There are few persons who can avoid imitating those with whom they associate. For the most part this is unconscious, but its influence is permanent.

BOOK TWELVE

Part 4. Observation

The works of God are fair for naught,
Unless our eyes, in seeing,
See, hidden in the thing, the thought
That animates its being. —*Tilton.*

1. Observation is largely a matter of education. It requires to see things as well as it does to do things.

2. Study as much as possible by direct observation of facts, and not by the mere reading of statements from books.

3. One of the greatest hindrances to advancement in life is the lack of observation.

4. Higher education is an eye-opener, or rather an eye-multiplier, for the educated man is all eyes, seeing and using what is hidden from others.

5. More value lies in the careful noting of details than careless minds can well imagine.

6. It is wise not to allow anything which has any relation to your business or profession to escape your observation.

7. It is not always the original man who is most successful, but the one who is able to cull the best ideas from every one with whom he comes in contact.

8. The value of seizing bits of knowledge, scraps of information, no matter how insignificant they may seem at the time, the laying hold of every opportunity and every occasion, and grinding them all up into experience, can not be overestimated.

9. By training the observing faculty one accomplishes wonders in the way of education.

10. Mediocrity can talk, but it takes genius to observe.

11. No matter what your work, you should put your best thought into it. To do this, you must observe keenly, train your eyes to take in everything about you, and your mind to reflect on it.

12. Let those studies be regarded as primary that teach you to know what you are seeing, and to observe what you would otherwise fail to see.

13. If you would get the most out of life, you must learn, not merely to look, but to see.

14. You need to have your eyes open and your wits awake, to be sharp and ready and active, if you would succeed.

15. The youth who is always on the alert to discover and to seize an opportunity to step up higher, whose whole soul is in his work, can not remain unnoticed very long.

16. One of the advantages of a cultured mind is the increased capacity for observation.

17. A close observer can learn from the mistakes of the unwise, as well as the correctness of the wise.

18. In mixed company, among acquaintances and strangers, endeavor to learn something from all.

19. No one should neglect to take advantage of opportunities to travel. The world belongs to him who has seen it and has appreciated it.

20. Your interest in things about you invariably increases in direct ratio with your knowledge of them.

21. Many of the world's greatest men did not study under teachers, but procured self-education. They had to feel their way along, and correct their own errors as fresh light enabled them to see them, and you may do the same, if necessity demands.

22. The one serviceable, safe, remunerative quality in every study and pursuit is the quality of attention.

23. Open eyes will discover opportunities everywhere.

24. The habit of observation may be cultivated wherever we may be.

25. He who is making use of the spare moments in improving the mind—in learning something of use and value—is accumulating wealth that can not be lost by fire, flood, bank failure or injudicious investment.

26. The difference in intellectual power among men depends more on the early cultivation of the habit of attention or the lack of it than on any great disparity between the native capacity of one individual and another.

27. When you have learned to see in yourself the faults you see in others, then you will be prepared to find in them the good that you know exists in yourself.

28. Observe carefully and meditate thoughtfully.

BOOK TWELVE

Part 5. Reason

I would make
Reason my guide, but she should sometimes sit
Patiently by the wayside, while I trace
The mazes of the pleasant wilderness
Around me. She should be my counselor,
But not my tyrant. —*Bryant.*

1. Reason is the glory of human nature, and one of the chief eminences whereby we are raised above the beasts.

2. Wise men are instructed by reason.

3. Though reason is not to be relied upon as universally sufficient to direct us what to do, yet it is generally to be relied upon and obeyed when it tells us what not to do.

4. He that will not reason is a bigot, he that can not reason is a fool, and he that dares not reason is a slave.

5. Peace rules the day where reason rules the mind.

6. Reason can not be consumed by fire or overwhelmed by force.

7. Let your reason, and not your senses, be the rule of your conduct; for reason will teach you to think wisely, to speak prudently, and to behave worthily.

8. The highest perfection of human reason is to know that there is an infinity of truth beyond its reach.

9. Mankind responds to the rule of reason, rarely to that of passion.

10. Reason, as it exists in man, is the intellectual eye, and that, like the physical eye, needs light.

11. Reason reconciles one to the daily things of existence.

12. We can only reason from what we know.

13. In any line of life, intelligence will enable a man to adapt himself to circumstances, suggest improved methods of working, and render him more apt, skilled and effective in all respects.

14. Nothing has a greater tendency to obstruct the exercise of thought and reason than the spirit and feeling of party prejudice. Let a doctrine, however erroneous, become

a party distinction, and it is at once intrenched in interests and attachments which make it extremely difficult for the most powerful artillery of reason to dislodge.

15. The intellect is an instrument which is affected by various forces—by emotions, by indignation, by enthusiasm, by everything that gives force and energy to character.

16. Intellectual power without noble character is a source of great danger.

17. Heart development must keep pace with intellectual development if one is to get the most out of life.

18. The term "intellect" includes those powers by which we acquire, retain and extend our knowledge.

19. The power to reason and to think is developed by constant use of the reasoning faculties.

20. The truly strong and sound mind is that mind that can embrace equally great things and small. A man should be great in great things, and accurate in small things.

21. The mind is that which perceives, remembers, compares and is susceptible to various emotions or other feelings.

22. The mind is the instrument which is employed in every disquisition into which you enter.

23. It is the mind that makes good or ill, that makes wretchedness or happiness, rich or poor.

24. All science is in the mind, and must, consequently, derive its character from the nature and susceptibilities of the mind.

25. Mind is not character, but character profoundly influences the mind.

26. The intelligence of the people is the security of the nation.

27. To reason things out for oneself is better than accepting blindly the opinion of another.

28. We are advancing when we are able to give a reason for the faith that is in us.

29. Intuition is a higher faculty than reason; but, like reason, it needs to be developed.

30. Spiritual faculties grasp truth which may be beyond the grasp of reason.

31. There should be a noble reason for every choice made.

BOOK TWELVE

Part 6. Books

O books, ye monuments of mind, concrete wisdom of the wisest;
Sweet solaces of daily life, proofs and results of immortality;
Trees yielding all fruits, whose leaves are for the healing of the nations;
Groves of knowledge, where all may eat, nor fear a flaming sword;
Gentle comrades, kind advisers, friends, comforts, treasures;
Helps, governments, diversities of tongues—who can weigh your worth? —*Tupper.*

1. There is no one thing that enters more deeply into the very warp and woof of our character than the books we read. One of the greatest blessings that can come to us early in life is to be trained to the love of good books.

2. The best books for those who have little time to read are those which have stood the test of years, which have found their way into many hearts, which have brightened many lives, which have awakened many souls to noble aspirations, and have been the inspiration of other masterpieces of literature.

3. He that loves a book will never want a faithful friend, a wholesome counselor, a cheerful companion, an effectual comforter.

4. Biography, well written, is among the richest of all general reading.

5. It must not be thought that books alone make a man, or that merely to know them is education. The practical is needed to apply and expand the theoretical.

6. To become a roundly and fully educated man, it is important, beyond almost anything else, to be a lover of good reading.

7. No entertainment is so inexpensive as reading, nor any pleasure so lasting.

8. A book is, in a sense, a living being, and becomes the companion of the one who reads it.

9. He is the best reader who discovers the most truth and transmutes it into character.

10. The habit of well-directed reading may become a source of the greatest pleasure and self-improvement, and

exercise a gentle coercion, with the most beneficial results, over the whole tenor of character and conduct.

11. The greatest advantage of books does not always come from what you remember of them, but from their suggestiveness and the general impression they leave on your character.

12. In your choice of books, seek to read those that will not only bring you into closer sympathy with your fellowmen, but will also reveal to you your own better self.

13. The possession of the mere materials of knowledge is very different from the wisdom and understanding which are reached through a higher kind of discipline than that of reading.

14. As association with people who inspire to nobler living is wise, so also is the reading of those books which have an uplifting power, and which stir you to make the most of yourself and your opportunities.

15. If you habitually read books that are elevating in tone, pure in style, sound in reasoning and keen in insight, your mind develops the same characteristics.

16. A college education, or its equivalent, and more, is possible to the poorest boy or girl who has access to the necessary books and the will-power to make use of them.

17. We gain information from books; we grow wisdom from meditation and use of the information gained from books.

18. Books are the true levelers. They give to all who will faithfully use them the society, the spiritual presence of the best and greatest of the race.

19. In the world of books, what is grand and inspiring may easily become a part of every one's life.

20. The best books are those which make you the most determined to do something and be something worth while yourself.

21. As you grow ready for it, somewhere or other you will find what is needful for you in a book.

22. Knowledge applied is transmuted into wisdom.

23. To read and study all that an author has written, until one knows his style and the spirit of his work, is a means of developing literary taste.

24. One of the advantages of higher education is to cultivate a taste for good books.

BOOK TWELVE

Part 7. Reflection

Errors, like straws, upon the surface flow;
He who would search for pearls must dive below.
—*Dryden.*

1. There is nothing like reflection to reveal to the mind its own limitations as well as its possibilities.

2. Neither observation nor reading is of practical value unless one learns to think about what one observes and reads.

3. It is thought and reflection which make books serviceable and give health and vigor to the mind.

4. To cram the intellect by reading without due reflection is to weaken and paralyze the mind.

5. Lack of time is by no means a good excuse for lack of thoughtfulness. Some of the most thoughtful men are the busiest men, and do most of their thinking in what would seem to be unfavorable surroundings.

6. Success is due largely to the power to think and act.

7. The vigorous exercise of the intellectual faculties is just as enjoyable to the thinker as physical recreation is to the athlete; and he who will not think loses one of the greatest pleasures of life, as well as that which will make him more useful in his relations to others.

8. Thinking, not mere physical growth, makes manhood.

9. The mind must have exercise—vigorous, strong, systematic, continuous.

10. It is an excellent plan to study and read each day something which taxes one's mental capacities to the limit —this is mental exercise which tends to increasing strength and power.

11. It is not so much literary culture that need be sought as habits of reflection, thoughtfulness and right conduct.

12. It is the thoughtful man in every-day life who is the useful man.

13. He who never thinks can never be wise.

14. The mission of true education is to make thinkers of all students.

15. Whatever retards a spirit of inquiry is favorable to error; whatever promotes it, to truth.

16. Young persons just entering the practical work of life are kept back and labor under difficulties from lack of reflection.

17. Time spent in thinking is well spent.

18. It is difficult to perform the operation of pure thought except in a healthy state of the body.

19. Everything should be submitted to the severest reflection before it is admitted into the mind as a part of the intellectual fabric.

20. No simplicity of mind, no obscurity of station, can escape the universal duty of having a reason for what is believed.

21. Reading makes a full man, but it is thinking that makes a wise one.

22. Learn to reflect on what you read—this is a sure road to wisdom.

23. To think while one reads is one of the first essentials to true culture.

24. To read without reflecting is like eating without digesting.

25. If a student has a well-trained mind, he is prepared to learn any business with comparative ease.

26. A man may be great by chance, but never wise and good without taking pains to be.

27. Correct expression of your ideas is an aid to correct thinking.

28. No book worthy one's time should be read hastily, and most good books should be read more than once to really gain all the benefit to be derived from them. The test of the value of a book lies in how well it will bear re-reading.

29. Learn to absorb the mental and moral life of a good book, and assimilate it into your life.

30. The value of books may be truly gauged by the manner in which they stimulate thought.

31. Wholesome, properly conducted intellectual training not only quickens the perceptions, but enlarges their range.

32. Reflection is a great aid to making wise choices.

33. Reflection develops intuition.

BOOK TWELVE

Part 8. Memory

Lull'd in the countless chambers of the brain,
Our thoughts are linked by many a hidden chain.
Awake but one, and lo, what myriads arise!
Each stamps its image as the other flies. —*Rogers.*

1. The mind must form the habit of being checked and interrupted, and of bringing itself back to the point from which it was taken off, and at once pursuing the train of mental operations in which it was engaged. Until this power is obtained, you are not prepared for active life; and in proportion as it is acquired, in that proportion will little hindrances appear to you of little consequence.

2. Memory is one of the instruments of conveying knowledge from one man to another. Its cultivation is of the highest importance.

3. He who has a memory that can retain the worth-while things he reads, sees and hears, will scarcely fail of being distinguished if he possess, though only in a moderate degree, the other faculty of making practical use of his information.

4. Every time you crowd into the memory what you do not expect it to retain, you weaken its power and you lose your authority to command its service.

5. Memory may be cultivated in various ways, and it is important that this faculty be not neglected.

6. Memory must be reckoned with in the making of manhood. No one lives a royal life who does not secure for the future a memory that can exercise its functions without the curse of regret and the penalty of remorse.

7. Memory is the cabinet of the imagination, the treasury of reason, the registry of conscience, and the council-chamber of thought.

8. The most effectual aid to the attainment of broad culture, wide knowledge, familiarity with the great minds of the past and present, is a good memory; and those who take the time and trouble to cultivate this faculty will be abundantly rewarded.

9. Not how much you have learned, but how much you have remembered, is the test of the value of your learning.

10. Memory is one of the most wonderful gifts God has bestowed on us, and one of the most mysterious; we can not fill it full of knowledge even in a lifetime. Pour in all we please, and it still thirsts for more.

11. It is well early to store your mind with the best things. You have to do this deliberately, for the memory is a perverse faculty, apt to cling to the least worthy treasure.

12. You can draw from your bank of learning or of character just what you have stored there, not an ounce more. In any crisis you must stand or fall by your reserve power.

13. It is memory alone that enriches the mind by preserving what labor and industry daily collect.

14. It is the knowledge, experience and character—the mental and moral wealth which have accumulated—that measure your power and influence, as you will learn to your satisfaction or chagrin, when you are subjected to any severe test.

15. It is to live twice, when you can enjoy the recollections of former days.

16. A storehouse of beautiful memories is a source of pleasure and companionship.

17. Memory is one paradise out of which you can not be driven.

18. We are not to live in memory to the extent that we miss the opportunities of the present or the hopes of the future.

19. It is not what one studies, but what one remembers and reflects on, that helps one on the path of wisdom.

20. Our capacity for joy is greater than our capacity for pain. Nothing is so easily forgotten as pain, nothing so long treasured as the remembrance of a supremely happy moment.

21. The faculty of memory can be cultivated and developed as successfully as the athlete develops his muscles, but it takes equally persistent and regular practice.

22. We may so live that each day will contribute something worth while to our store of happy memories.

23. We may leave only happy memories as we go along life's way.

BOOK TWELVE

Part 9. Study

If not to some peculiar end design'd,
Study's the specious trifling of the mind,
Or is at best a secondary aim,
A chase for sport alone, and not for game.—*Young.*

1. Every occupation gives abundant field for study.

2. There is no talent but that needs developing through study and use.

3. Education is only secured at the cost of hard study; hard study is not to be accounted a curse, then, but hailed as a boon.

4. Even though you have few acquirements and few opportunities, you may, if you only will, gain the useful knowledge of the greatest scholars, but you will have to study to do it.

5. Great responsibility rests upon one in "student days," because one is then forming character and habits, and setting a standard for life.

6. You may call on your mind to-day for its highest efforts, and stretch it to the uttermost, and, in doing so, you have done yourself a kindness. The mind will be all the better for it. To-morrow you may do it again; each time the mind will answer more readily to your call.

7. Other things may be seized on by might, or purchased with money; but knowledge is to be gained only by study.

8. Men, as a race, are earnest lovers of and seekers for the truth. They long to discover it, reveal it to their fellows, and hand it down to their descendants.

9. No one reaches a point at which he can abandon study and live altogether on his past reputation as a student.

10. To make life a growing success one should determine to be a student throughout life.

11. Seek to possess a certain amount of liberal and scientific information, and keep adding something as long as you live.

12. It is not the amount of study you do that makes you wise, but the advantage of the study to the purpose for which it is pursued; the concentration of the mind on the subject under consideration, and the habitual discipline by which the whole system of mental application is regulated.

13. In any profession or business it takes a long course of study of one kind or another before any substantial success can be looked for.

14. Every one is the better for pursuing a regular course of study of some kind, even though he does not expect to use his knowledge at once. Such a one will learn to accumulate facts, and will eventually have his mind in good working order.

15. No man can be deprived altogether, whether by accident or misfortune, of the fruits of his own studies; and the liberal and extended acquisitions of knowledge which he makes are all for his own use.

16. Physical, mental and moral faculties are all developed by exercise. It does not matter how bright a mind you have, if you do not use it you will lose it.

17. Thoroughness and accuracy are two principal points to be aimed at in study.

18. Wherever you observe a defective line of intellect or character, there is the place for educational stays and braces. The man will break at his least fortified link of intelligence or character.

19. Mankind's study of man occupies nearly the whole field of literature. The burden of history is what man has been; of law, what he does; of physiology, what he is; of ethics, what he ought to be; of revelation, what he shall be.

20. All the genius in the world will not help you much unless you cultivate the habit of study.

21. Study has many by-products. It not only helps one to gain information, but it trains the mind, disciplines the attention, strengthens the will, develops self-control.

22. The habit of study early formed is a great asset through life.

23. Study and hard work are essential to success in any profession.

24. The wise are ever students.

BOOK TWELVE

Part 10. Opinion

Poise the cause in justice's equal scales,
Whose beam stands sure, whose rightful cause prevails.
—*Shakespeare.*

1. Every individual, however humble, should insist strenuously on the right of private judgment, and repel the assumption that there is any culpability in not blindly accepting prevalent beliefs.

2. It is one's duty to form the truest opinions one can; to form them carefully after study and meditation.

3. Your opinions reveal your character, and your character reveals your opinions.

4. Opinion governs many things, and nothing more directly than personal character.

5. It is always of interest, as well as of greater or less value, to compare your own conclusions with those of others whose opinions you respect.

6. There is not often absolute certainty in forming opinion, but there is assurance sufficient for the purposes of human life.

7. The cultivation of the understanding consists, more than in any other one thing, in learning the foundations of your opinions.

8. Opinion is usually the expression of the result of your own observations, or else of the observations of others.

9. Public opinion—which is the great court of appeal—grows more discerning and more powerful with the spread of education and enlightenment, and its influence can not fail to be increasingly effective.

10. From the tribunal of the public there is no appeal, and it is fit that it should be so.

11. It is as certain that many opinions, now general, will be rejected by future ages, as it is that many, once general, are rejected by the present.

12. Religious and political opinions are the concrete form of moral character.

13. Public opinion itself is, for the most part, the outgrowth of home influences.

14. The smallest actions of your daily life become the lights which guide opinion.

15. Be not intolerant with those holding opinions differing from your own.

16. Every right-thinking man has the freedom to send his thoughts abroad into any latitude, and to give them sweep around the earth.

17. You form your opinions, and you have a right to express them, although it is not always the part of wisdom to exercise this right.

18. It is not the opinions of others that displease so much as the pertinacity they display in seeking to force them on others.

19. The thoughtful man realizes that most questions have usually a great many different sides, and he therefore does not consider he has a right to formulate an opinion until he has studied and reflected on a matter from every standpoint; further knowledge may cause him to modify his opinion, for only the narrow, unthinking, bigoted man never changes his mind.

20. Error of opinion may be tolerated where reason is left to combat it.

21. He who has no opinion of his own, but depends on the opinions and tastes of others, is a slave.

22. Men who feel their strength within them need not fear to encounter adverse opinions; they have far greater reason to fear undue praise and too friendly criticism.

23. The good opinion of others is the incentive of many a person's best effort.

24. No man can set up rights of priority in matters of opinion on any subject.

25. Fame or infamy flows down to the many from the mature judgment of the comparatively few.

26. Whoever is afraid of submitting any question to the test of free discussion is more in love with his opinion than with truth.

27. Opinion is a very different thing from truth, and a person is aften prevented from grasping the truth because of his prejudiced opinions.

28. New truth may make us change our opinions.

BOOK TWELVE

Part II. Tact

The keen spirit
Seizes the prompt occasion—makes the thought
Start into instant action, and at once
Plans and performs, resolves and executes!
—*Hannah More.*

1. Possible friends are offended, influential patrons lost, and a career of energy and perseverance often spoiled by lack of tact.

2. Tact is the life of the five senses. It is the open eye, the quick ear, the discriminating taste, the keen smell, and the lively touch.

3. Tact prevents blunders that would make enemies, yet tact does not necessarily make friends.

4. A man of tact will seize on the most trivial incident and clothe it with magic, witchery and poetry; while the man without tact will trample on your feelings, probe unhealed wounds, expose the family skeleton, and blunder and stammer about wholly unnecessary subjects of conversation.

5. Tact is not bounded by the confines of the social realm: its influence is felt in all the relations of life; its potency is visible no less on the material than on the ethical plane.

6. Tact cuts the knots it can not untie, and relieves the embarrassment of many a situation.

7. Tact will manipulate one talent so as to make it serve more than can be accomplished by ten talents without tact.

8. Tact is a child of necessity. It has its highest development where man has to struggle hardest for existence.

9. Tact is something more than manner, yet manner enters largely into it. It is a combination of quickness, firmness, readiness, unselfishness, good temper and facility. It seeks never to offend, nor to excite jealousy nor to provoke rivalry, nor to tread on other people's toes.

10. Tact is the essence of true politeness; the real tactician is he who does a disagreeable duty in the most pleasant manner, robbing it of its sting. In all the affairs of life,

tact is a sword that cuts both ways, and generally with profit to all parties concerned.

11. An encouraging thing about tact is that, unlike talent, if you are born without it, it may be acquired. The fundamental rule for its acquisition is that you shall forget yourself and minister unto the temperaments, tastes, likes and leanings and rights of others.

12. Tact is force of character united to dexterity of action, and softened by ease of manner; it is insight guided by experience. It detects a want, and at once supplies the need. It sees an opening and immediately profits by it, and in some respects is more valuable than talent.

13. Talent is power, tact is skill. Talent is weight, tact is momentum. Talent knows what to do, tact knows how to do it. Talent makes a man respectable, tact makes him respected. Talent is wealth, tact is ready money. Talent may make enemies, tact makes friends.

14. Tact is that diplomatic art which enables one, without deception or hypocrisy, to be seemingly the same to all men, yet varying with each according to his peculiarity, and according to the mind of the man at the time, ready to see and seize any opportunity that offers to forward the end in view, in every transaction.

15. Many fine opportunities are wasted, by those of estimable character and more than ordinary talent, for lack of tact.

16. Tact will win its way to the foremost places, while talent sometimes lags in the rear.

17. Tact adapts to its use anything that lies close at hand.

18. Tact may be defined as utter unselfishness, self-forgetfulness in action.

19. Tact means a ready power of appreciating and doing what is required by circumstances.

20. Whatever people think of you, do that which you believe to be right. Be alike indifferent to censure or praise.

21. Tact saves us from boring others.

22. We may be tactful without surrendering principle.

23. He who is tactful at the cost of sincerity defeats his purpose.

24. Tactfulness is kindness in action.

CHARACTER

BOOK TWELVE

Part 12. Home

Home is the resort
Of love, of joy, of peace and plenty, where,
Supporting and supported, polished friends
And dear relations mingle into bliss. —*Thomson.*

1. Home is the first and most important school of character. It is there that we imbibe those principles of conduct which endure through adulthood, and cease only with life.

2. The backbone of character is laid at home; and, whether the constitutional tendencies be good or bad, home influences will, as a rule, fan them into activity.

3. Home training includes, not only manners and mind, but character. It is mainly in the home that the heart is opened, the habits formed, the intellect awakened, and character molded for good or for evil.

4. A home where there is harmony, good cheer, and faith in the best in life, does more to make good men and women than all the learning and persuasion and eloquence that can be used.

5. The influences of home perpetuate themselves.

6. A true home is one of the most sacred of places. It is a sanctuary into which men flee from the world's perils and alarms. It is a resting-place whither, at close of day, the weary retire to gather new strength for the battle and the toils of to-morrow. It is the place where love learns its lessons, where life is schooled into discipline and strength, where character is molded.

7. The queen that occupies the throne of home, crowned and sceptered as none other ever can be, is mother. Her enthronement is complete, her reign unrivaled, and the moral issues of her empire are eternal.

8. A home is a residence, not merely of the body, but of the heart. It is a place for the affections to develop themselves.

9. The only real home a man has on earth is the spot in which he would rather be than in any other. The place in which he finds most rest, most comfort, most solace,

most satisfaction to every rightful craving of his nature—that is home.

10. It is in the order of nature that domestic life should be preparatory to social, and that the character should be given its first trend in the home.

11. It is in the home that the firstfruits of everything which is good and pure are brought forth.

12. Only the right kind of a home can furnish the right start in the world.

13. Every young man needs a home of his own. If he is wise, he will, in due time, have one.

14. If the home is graced and sweetened with kindness and smiles, no matter how humble the abode, the heart will turn lovingly toward it from all the tumult of the world, and it will be the dearest spot beneath the sun.

15. Whatever may be the efficiency of schools, the example set in the home must always be of greater influence in forming character.

16. The good home is the best of schools, not only in youth, but in age. There young and old best learn cheerfulness, patience, self-control, and the spirit of service and of duty.

17. The Christian home, implying marriage, mutual affection, piety, gentleness, refinement, meekness, forbearance, is man's ideal of earthly happiness—a beautiful and impressive type of heaven.

18. Good moral habits are essential to the healthfulness of the home.

19. A man's whole mind may be in his business; but, if he would be happy, his whole heart must be in his home. It is there that his genuine qualities more surely display themselves—there that he shows his truthfulness, his love, his sympathy, his consideration for others, his uprightness, his manliness—in a word, his character.

20. Simplicity and avoidance of overcrowding, harmony in color, balance in the arrangement of the furniture and of lights, a few choice pictures, some well-filled bookcases—these provide a setting for a restful atmosphere in the home.

21. "God trains His angels in our simple homes,
While we search skyward for the radiant wings."

22. Our true home is in the hearts of those who love us.

CHARACTER

BOOK THIRTEEN

Part 1. Ambition

The true ambition that alone resides
Where justice vindicates, and wisdom guides;
Where inward dignity joins outward state,
Our purpose good, as our achievement great;
Where public blessings public praise attend;
Where glory is our motive, not our end. —*Young.*

1. The ambition to excel may be a worthy or an unworthy one. If it is prompted by a desire to excel others for the simple pleasure of being above them, it is unworthy. If, however, it arises from a desire to excel for the purpose of helping others to go forward, it is right.

2. It is the passion of ambition that drives most men to do the hard work necessary to great achievement.

3. God has planted in man a sense of ambition, and a satisfaction arising from the contemplation of his fellows in something deemed valuable among them.

4. The desire for public approval impels many to do what they would otherwise not do—to undertake great labors, face great dangers, and habitually rule themselves in a way that smooths social intercourse; thus, in gratifying their love of approbation, they subserve ulterior purposes.

5. The ambition that comprehends another's welfare first is laudable.

6. He who has an ambition for a studious life and a desire for education, and fails of them merely because of poverty, is singularly lacking in force of character.

7. Sooner or later dreams of ambition come to every one.

8. Every youth, however limited his opportunities, should have an ambition to be known for excelling in some one worthy thing; to be master in some particular line of endeavor.

9. Generous ambition and sensibility to praise are among the safeguards of youth.

10. With interminable industry and unconquerable perseverance, pursue the object of your ambition, if it be a worthy one.

11. Do not be deluded with ambition beyond your power of reasonable attainment, or tortured by desires totally disproportioned to your capacity of fulfillment.

12. True ambition is a grand thing; without it one would be a slave.

13. Set the goal of your ambition, and then climb to it by steady, earnest steps.

14. There are two kinds of ambitions: the reasonable and the inordinate. Against the latter you must guard.

15. You can not accomplish much without a clean-cut purpose and a lofty ambition.

16. A high ambition entirely transforms a human being, making him despise ease and sloth and to welcome toil and hardship, to gratify his master passion.

17. Mere ambition has impelled many a man to a life of eminence and usefulness; its higher manifestation, aspiration, has led him beyond the stars.

18. Having chosen his occupation, the young man of proper ambition will not be long in selecting for himself an honorable position in it, to be filled as soon as he has shown himself worthy and capable.

19. Ambition, controlled by right motives, never harms any one.

20. Ambition to do good, to develop one's talents to their utmost capacity, is praiseworthy.

21. No truly ambitious man will mind working to achieve his ambition.

22. Ambition is the spur that makes man struggle with destiny; it is God's own incentive to make purpose great and achievement greater.

23. Discontent, without ambition and perseverance, is an unwholesome thing.

24. Some place their ambitions so high that they scarcely ever accomplish them; but they grow in their striving.

25. Ambition makes timidity strong and weakness valiant.

26. The making of your way comes only from having a high purpose and the quickening of resolve, which is called ambition.

27. The highest ambition, the one most worthy on which to build life, is the making of a noble character and the service of one's fellow-men.

BOOK THIRTEEN

Part 2. Aspiration

All possibilities are in its hands,
No danger daunts it, and no foe withstands;
In its sublime audacity of faith,
"Be thou removed!" it to the mountain saith,
And with audacious feet, secure and proud,
Ascends the ladder leaning on the cloud.

—*Longfellow.*

1. Aspiration is the reaching out of the soul for the highest and best that it knows.

2. Every being, however humble, has a "heart's desire" which guides it consciously or unconsciously.

3. The ideal life, the life of completion, haunts every one. We feel the thing we ought to be and can be beating beneath the thing we are.

4. No one is so satisfied with himself that he never wishes to be wiser, better or richer.

5. The sweetest, the grandest thing in your life is the ideal which is constantly before you, which you never fully realize.

6. Power to do good is the true and lawful end of aspiring; for good thoughts are little better than good dreams, unless they be put into action.

7. As a rule, what the heart longs for, the head and hands may attain.

8. The search after the great is the dream of youth, and the most serious occupation of manhood.

9. The effort to climb to a higher place in life has strength and dignity in it, and develops strength for further struggle.

10. Honorable efforts in the direction of fortune-building are worthy of encouragement.

11. To hear always, to think always, to learn always—it is thus that one truly lives; he who aspires to nothing, and learns nothing, is not worthy of living.

12. The æsthetic faculties, the aspiring instincts, in a well-developed person, are ever more imperious in their

demands for the true and the beautiful, for the higher and the nobler, than is the body for material food.

13. Consciously or not, one continually reaches out for something beyond.

14. Whatever will be for your benefit, for the good of mind or heart, this you should desire and seek with all your might.

15. It is the quality of the aspiration that determines the success or failure of a life.

16. So long as you have a desire for better things, you still have in reserve, greater or less, in proportion to the earnestness of your aspirations, the very power you need in attaining what you seek.

17. The most forbidding circumstances can not repress a longing for knowledge, a yearning for growth.

18. You can not have too much of that yearning called aspiration; for, even though you do not attain your ideal, the efforts you make will bring nothing but blessing.

19. From the lowest depth there is a path to the loftiest height.

20. God has not created you with aspirations and longings for heights to which you can not climb.

21. No aspiration is too high; the very grandeur of it is a promise of strength for its fulfillment.

22. Aspiration finally becomes inspiration, and ennobles the whole life.

23. As a rule, it is the intensity of that divine hunger within for achievement, that thirst for truth, which measures your success power.

24. No matter in what condition you find yourself, it is possible to set before you human dignity and moral grandeur as your aim.

25. Every human heart feels the aspiration to a higher moral and social attainment, in some form at some time, and it is the duty of the government to place incentives in the pathway of all classes of its citizens to keep this spark of celestial fire aglow, and to make it possible for the citizen to nourish it into a living flame.

26. Your highest aspirations are ever to be your guide.

27. You are only as great as the aspirations of your soul.

28. Nourish your highest aspirations; they attract to you powerful, unseen forces to aid you.

BOOK THIRTEEN

Part 3. Admiration

What we admire we praise; and when we praise,
Advance it into notice, that, its worth
Acknowledged, others may admire it too. —*Cowper.*

1. Let the young person, ambitious of intellectual excellence, cultivate admiration; it is by admiration of what is beautiful and sublime that one can approach toward the likeness of what one admires.

2. Large appreciation and high admiration of excellence are generally indications of large powers and high talents in the appreciator or admirer.

3. Society admires its scholar, but it reveres and loves its hero whose intellect is clothed with goodness; for character is not of the intellect alone, but of the disposition.

4. No one will succeed who has not a grand purpose in life. Each must have some object to live for. It must be definite, distinct, and such as will command one's admiration and effort.

5. It is well to admire good humor, a blithe temper and a resilient imagination, even when they show forth in those who are inferior in other respects.

6. When people fall into the habit of admiring and encouraging ability as such, without reference to moral character, they are in danger of all sorts of degradation.

7. Early learn the habit of admiration for everything that can inspire and ennoble life, for all that is beautiful and sublime. Thus may you redeem your existence from the curse of commonness.

8. Do you admire honest and noble persons? If you do, you are yourself of an honest and noble spirit.

9. People are likely to admire others of their own disposition.

10. It is in the season of youth, while the character is forming, that the impulse to admire unreservedly is the greatest.

11. It is natural to admire and revere really great men. They hallow the nation to which they belong, and lift up,

not only all who live in their time, but those who live after them.

12. Every one admires a life lived in a beautiful spirit, and this kind of living is possible to all.

13. We become like that which we most ardently admire.

14. Great and good men draw others after them, exciting the spontaneous admiration of mankind.

15. The admiration of noble character elevates the mind, and tends to redeem it from the bondage of self, and is one of the great incentives to moral improvement.

16. Surround yourself with as much beauty as possible, and cultivate admiration of it.

17. Admiration of great men, living or dead, naturally evokes imitation of them in a greater or less degree.

18. Intense admiration for individuals—such as can not be entertained for a multitude—has in all times produced heroes and martyrs. It is thus that the mastery of character makes itself felt. It acts by inspiration, quickening and vivifying the natures subject to its influence.

19. The very sight of a great and good man is often an inspiration to the young, who can not help admiring and loving the gentle, the brave, the truthful and the magnanimous.

20. There is something admirable in an aspiring soul, one whose tendency is upward and onward, in spite of hindrances and in defiance of obstacles.

21. There is nothing which men venerate and admire so much as simple truth, exempt from artifice, duplicity and design. It exhibits at once a strength of character and integrity of purpose in which all are willing to confide.

22. Admiration of the beautiful is natural and intuitive, and should be persistently cultivated.

23. Everybody admires achievement.

24. We win admiration when we have courage to do right at all costs.

25. We may admire in others what we ourselves lack—yet our very admiration reveals our capacity for appreciation or possibility of development.

26. It is never a waste of time to put ourselves under influences which call forth our highest admiration.

27. Admiration gravitates to those who have made themselves admirable.

CHARACTER

BOOK THIRTEEN

Part 4. Ideals

Still, through our paltry stir and strife,
  Glows down the wished ideal,
And longing molds in clay what life
  Carves in the marble real;
To let the new life in, we know,
  Desire must ope the portal;
Perhaps the longing to be so
  Helps make the soul immortal.

—*James Russell Lowell.*

1. The thirst of the human mind for the ideal is no less normal and imperative than its hunger for the real.

2. Sooner or later you become like the thoughts of your mind, like the dreams that live in your heart.

3. The constant struggle to attain the character of your ideal is a wonderful uplift to the mind. It sustains and strengthens it.

4. Dominated by a great idea, the weak become strong, the timid brave, the vacillating resolute.

5. There has never been an act of importance that was not first a thought, an ideal, or a principle of faith.

6. The true life lies in your visions, your high ideals, and in your endeavor to realize them.

7. Loss of faith in ideals is destructive to character and stops its development; an ideal not followed is soon lost.

8. The reception of new ideas not only adds to the stock, but modifies the old. Ideas are living principles that act and react like chemicals on one another, producing fresh compounds in the mind. But their force does not end in thought; it is reproduced in action.

9. What the age to come will be is determined by the ideals of this age. The institutions of to-day are the fruit of the aspirations of yesterday.

10. You may not be what you think you are; but what you think, you are.

11. The ideal is the lever which has lifted the race of men, throughout the generations of the past, to higher and

higher planes of being, and which will continue to lift them throughout the generations to come.

12. All inventors and discoverers use the imagination. They visualize their ideals long before they are able to make them a reality.

13. If you can not realize your ideal, idealize your real.

14. The imagination is the chief fortress of the mind, and must be reckoned with first of all, after the body itself, in the building up of a strong character.

15. Imagery may be valued as a help, provided you do not rest your hope and affections and desires on the ideals, but on the ineffable and indescribable realization of them.

16. Our lives and characters are determined mainly by our ideals; that is, by the things we lay to heart and live by, often without being aware of it; by those things which in our inmost souls we love, desire, aim at, as the best possibilities for ourselves and others.

17. Any one with a worthy ideal, who sincerely seeks to carry it out, is a success. Of course, there are all grades of ideals, and the one with the highest, given the proportionate energy, is the most successful. The world makes way for that kind of worker.

18. It is important at the outset of life, not only to have a high ideal, but to guard it jealously and keep it ever alive; otherwise it will soon be buried under the sordid motives which the pursuit of wealth begets.

19. Shape your course early in life, mark out the ideal you want to be, and then follow the pattern closely, remembering that, if you go contrary to your plans for years, you can not in a crisis present a character precisely the reverse.

20. A noble ideal reflects its glory in the face and form and life of the soul it dominates.

21. You need the ideal more even than you need bread. The ideal is food for the soul.

22. After once forming high ideals, you shall nevermore be content with the low and the common. Character always develops according to the pattern within.

23. Your ideal determines your character.

24. The ideals of honor, purity, virtue, self-control, trustworthiness, are essential to noble character.

25. The idealist contributes richly to the world in which he lives.

CHARACTER

BOOK THIRTEEN

Part 5. High Aim

Greatly begin! Though thou hast time
But for a line, be that sublime—
Not failure, but low aim, is crime. —*Lowell.*

1. Nothing else so strengthens the mind, enlarges the heart and widens the thought as the constant effort to measure up to a high ideal, to struggle after that which is above and beyond.

2. A healthful hunger for the seemingly unattainable is the beauty and blessedness of life.

3. Place no limit on your ambition to succeed nobly, since the field is free to all, and work is the price of progress.

4. To hold constantly to a high ideal is the only safe course for one who would become cultured and win real success.

5. There is a certain indescribable charm about the person who has formed a habit of aiming high; there is a superior quality in everything he does.

6. "A soul occupied with great ideas best performs small duties; the divinest views of life penetrate most clearly into the meanest emergencies."

7. Take for your aim the building of the noblest character you know.

8. The importance of having high ideals, held constantly before the mind, when it is in a plastic condition, can not be overestimated.

9. Practice the art of stretching your mind over great expectations. If you learn the art of expecting great things for and from yourself, you are more likely to prepare yourself for great things.

10. A noble character can not be developed under the shadow of a low, sordid aim. The ideal must be high, and the purpose strong, worthy and true, or the life will be a failure.

11. Cultivating an upward tendency in all that you do, and holding steadily a high ideal in the mind, is a perpetual

stimulus to do things better and better, a daily incentive to a love of excellence.

12. You can not rise above that at which you aim.

13. A great purpose gives meaning to life; it unifies all one's powers, binds them together in one strong cable.

14. Give your life, your energy, your enthusiasm, all to the highest work of which you are capable.

15. The proper attitude towards life is to seek the very best it has to give, and to give to it the very best you know and have.

16. Aim high; not alone at heights of material success, but strive for those attributes of mind and heart which tend toward the development and perfection of character; that pervasive essence of nobility which runs like a clearly defined thread through every individual life.

17. If the guiding aim be right, the life in its details can not be far wrong. Your heart must inspire what your hands execute, or the work will be poorly done. The hand can not reach higher than does the heart.

18. No matter what your work may be, or what you may do, put your ideal into it; be sure there is an upward tendency in it, an inspiring quality, a certain indefinable something which allies it to the divine.

19. As a rule the larger the endowments of those faculties which go to build up success in life, the higher the aim which accompanies them.

20. The important thing in life is to have a great aim, and to possess aptitude and the perseverance to attain it.

21. There is no grander sight in the world than that of a young person fired with a noble purpose, dominated by one unwavering aim.

22. Every youth should choose a high ideal in the person of some one to whom he can look up, and whose character he would like to resemble.

23. Believe in your best self, and know that all the powers of the universe are working with you when you do right at all costs.

24. A high aim is absolutely necessary to success. Dare to aim high.

25. You may not hope to be the best in any field of labor, but you can hope to be among the best.

BOOK THIRTEEN

Part 6. Judgment

Oh! blind and wanting wit to choose,
Who house the chaff and burn the grain;
Who hug the wealth ye can not use,
And lack the riches all may gain.
—*William Watson.*

1. Success depends very largely on the ability to estimate properly, not the apparent, but the real, value of everything presented.

2. You can judge but poorly of anything while you measure it by no other standard but itself.

3. Knowing that you have sought for objections and difficulties, instead of avoiding them, and have shut out no light which can be thrown on the subject from any source—you have a right to think your judgment better than that of any person who has not gone through a similar process.

4. One object in study is to form the judgment so that the mind can not only investigate, but can weigh and balance opinions and theories.

5. Accept and consider thoughtfully suggestions, but always use your own judgment as to what to adopt or reject.

6. One of the first great lessons of life is to learn the true estimate of values.

7. Interest has keen eyes, and soon appraises its servants at their real value.

8. Study that you may know; know that you may understand; understand that you may be able to judge.

9. He who would succeed must not allow himself to be deceived by appearances, but must place the emphasis of life where it belongs.

10. You must decide for yourself what your duties are, and in what manner you can perform them to the best advantage.

11. Good judgment may be pronounced deliberately or swiftly, according to the temperament of the judge, and quick judgment need not necessarily be bad judgment, although it often is so.

12. There are two distinct modes of making worldly success: one is by means of bold, speculative strokes; the other by patient accumulation; but one way is as dependent on good judgment as the other.

13. It is unfair to judge a person by any one isolated act; rather should the spirit of the entire life be taken into consideration.

14. No matter how efficient a man may be in other qualities, if he is not a judge of men he can not succeed as an executive.

15. Good judgment in minor daily matters hinges on a clear understanding of the relation of things, gained by experimental comparison of order with disorder, harmony with inharmony.

16. Any fair-minded person, with a willingness to hear both sides of a question, can cultivate good judgment.

17. Good judgment is the balance struck between intuition and reason. The masculine mind is capable of good judgment when to its indigenous reasoning powers is added the intuitive sensibility of a woman—to a moderate degree. A woman has good judgment who to native intuition she prefixes and affixes temperately masculine logic.

18. Important as are obedience and discipline, they must not be carried to the point where they suppress individual judgment and destroy liberty of thought.

19. Bodily health is undoubtedly a condition of the soundness of practical judgment.

20. Judgment is invariably bad when colored by prejudices, confining vision to one viewpoint—that at which one has arrived by means of personal inclination, irrespective of extraneous motives and standpoints, bearing pertinently and logically on the matter.

21. Associate with persons of good judgment, for judgment is cultivated through conversation with such persons and study of them.

22. In the affairs of life, or of business, it is not intellect that tells so much as heart; not genius so much as self-control, patience and discipline regulated by judgment.

23. Each man must judge what is right for himself, but not what is right for another.

24. Learn to discern the real from the false, the ever-fleeting from the everlasting.

BOOK THIRTEEN

Part 7. Foresight

Often do the spirits
Of great events stride on before the events,
And in to-day already walks to-morrow.—*Coleridge.*

1. There is no condition of life, however low, from which a man may not aspire to the highest honors and rise to the most enviable distinction; provided that he has the requisite natural endowments, favorable opportunities and the ability and foresight to grasp them.

2. It is not well to try to see too far ahead. Taking one step at a time and keeping in the right direction are the important things.

3. Time is the best friend and ally to those that have the discernment to use it properly, and to seize the opportunities it presents; and the worst enemy to those who rush into action when it does not call them.

4. The most successful are they who soonest find out what they are best fitted for and educate themselves accordingly.

5. The so-called lucky man is the man who sees and grasps his opportunity.

6. Do not wait for opportunities to thrust themselves on you; good chances are always awaiting the reception of those who recognize them.

7. Rightly to plan your own life is among the most dangerous and difficult of tasks, as well as the most important.

8. There is such a thing as too much foresight. People get to figuring what might happen, and forget to note what is happening.

9. If you have a clear idea of what you desire to do, you will seldom fail in selecting the proper means of accomplishing it.

10. Every one who is successful in large affairs must possess foresight to some degree.

11. Face the future; look forward, not backward, at the same time making the most of to-day's opportunities.

12. One who adjusts himself to time's changes, and is in sympathy with the current of human affairs, will succeed; while he who obstinately clings to worn-out theories, and tries to stem the current of progress, will go down to defeat.

13. To succeed, one must be prepared to seize and improve the opportunity when it comes.

14. Perhaps it is due to an inherent strain of wisdom that the average man discovers himself early and seeks at the outset of his career to lay hold on the safeguards which insure permanent success, and at the same time conserves his natural forces for a long and steady course.

15. In counsel, it is wise to recognize dangers; and, in execution, not to give too much importance to them, except they be very great.

16. Forewarned is forearmed.

17. The successful man is he who sees the changes coming and accordingly adjusts himself to them.

18. There is strong hope for him who realizes his shortcomings and seeks to work hard to overcome them.

19. Opportunities come to every one, often, in a lifetime. They should be recognized. Never let one pass by without weighing the possibilities.

20. The secret of success, so far as there is any secret, lies largely in the power of foresight. It comes from the habit of looking at every side of a question, of weighing the favorable and unfavorable features of a situation, and of sifting out the probable result through good judgment.

21. There is a vast difference between wise foresight and anxious forebodings.

22. Foresight and forethought are necessary to the planning of a successful life; but you must learn to distinguish between foresight, forethought and the grinding anxiety and fear which paralyze the energies and sap the vital forces.

23. In the storms of life, those that are foreseen are half overcome.

24. Making the best of to-day is the best preparation for using wisely to-morrow's opportunities.

25. Doing right in the present, regardless of what it costs, is the best assurance of success in the future.

26. Foreseeing the best helps to bring it to pass.

BOOK THIRTEEN

Part 8. Enthusiasm

He either fears his fate too much,
Or his deserts are small,
That dares not put it to the touch,
To gain or lose it all. —*Montrose.*

1. Enthusiasm is the salt of life, the transmuting power that renews and enriches everything it touches. It gives new heart, courage to the mind, hope to the discouraged, and to the already strong and courageous increased power for action.

2. The enthusiasm of youth is irresistible. It casts all shadows behind. It sees nothing but sunshine and success. It ignores fear and limitation. Rightly directed, it is a tremendous power.

3. Enthusiasm multiplies power. It is that mysterious something, that indefinable quality that forces conviction, that makes mediocre ability more successful than great talent without it.

4. Enthusiasm is the genius of sincerity, and truth accomplishes no victory without it.

5. Enthusiasm, like beauty, is a divine gift, and can be cultivated.

6. Success is often due less to ability than to unbounded enthusiasm.

7. Every great and commanding movement in the annals of the world is the triumph of enthusiasm.

8. To be filled with the enthusiasm that wins, your work must be to you your life, your all.

9. You can not hope to achieve greatly without that compelling enthusiasm which stirs your whole being into action. You can not have this soul-energy unless you are in your right place, unless you have faith in the task that is yours.

10. It is hard to discourage an enthusiastic man. No matter what objections may be raised, no matter how dark the outlook, he believes in his power to transform into a reality the vision which he alone sees.

11. Enthusiasm is that secret and harmonious spirit which hovers over the production of genius.

12. Nothing great in art, science, literature or invention has ever been accomplished without enthusiasm. A man may possess talent, even genius; he may be ever so brilliant and clever; he may be popular and entertaining; but, if he lacks this divine spark, this vitalizer of human energies, he will never achieve anything of importance. He can never hope to move or largely influence others.

13. Enthusiasm is a spiritual power. It has its birth among the higher potencies. We never find true enthusiasm in people who grovel on the lower plane of being. Its tendency is to uplift. It accomplishes great results where lukewarmness or coldness fails to even attempt.

14. Enthusiasm lights up a man's whole nature; it multiplies his power; it raises whatever ability he has to its highest standard. All his faculties come into harmony under its beneficent influence. It is not so much a power that drives as a stimulant that energizes and increases power.

15. A man permeated with enthusiasm has his powers of perception heightened, and his vision magnified, until he sees beauty and charms others can not discern; which compensate for drudgery, privations, hardships, and even persecution.

16. There is no substitute for enthusiasm. It makes all the difference between half-hearted effort and whole-hearted service, between signal defeat and splendid victory.

17. If you are possessed by the divine flame of enthusiasm, you are not likely to be chilled by the most uncongenial surroundings, or daunted by seemingly insurmountable obstacles.

18. Patience is not in conflict with enthusiasm. The one is copartner with the other. Neither will get very far without the other. Together they are invincible.

19. Enthusiasm is often the natural product of loyal devotion to a duty.

20. We look at persons engaged in tasks of seeming drudgery, and marvel at their enthusiasm—it is because they are giving themselves whole-heartedly to the task.

21. Enthusiasm for religious work sometimes does not come until one has tasted of the satisfaction of duty done and the joy of self-forgetful service for others.

BOOK THIRTEEN

Part 9. Confidence

Confidence is conqueror of men; victorious both over them and in them;
The iron will of one stout heart shall make a thousand quail.
—*Tupper.*

1. There is something sublime in the youth who possesses the spirit of boldness, of fearlessness, who has absolute confidence in his ability to do and to dare.

2. As a rule, the man who has a firm, unyielding belief in his ability to succeed will reach the goal of his ambition, no matter what obstacles he may encounter.

3. An infinite benefit comes from forming the habit of expecting the best of life for yourself. Do not go about with an expression of discontent on your face, giving everybody the impression that the good things of the world were intended for some one else.

4. After you have once formed the habit of grappling with difficulties, there is a certain exhilaration in the consciousness of increased power, of being superior to obstacles —a pride in possessing strength to transform stumbling-blocks into stepping-stones.

5. Every great inventor, every leader of man, has always had a strong belief in himself and his cause, and has succeeded to the extent he has communicated his confidence, his enthusiasm, to others.

6. He is fortunate who feels within himself the force and vigor and initiative which can do things.

7. No one will recognize your rights or powers while you yourself doubt that you have any. Hold firmly to the conviction that you possess the qualities requisite for success. Never allow yourself to be a traitor to your own cause by undermining your self-confidence.

8. Rashness is the twin sister of overself-confidence. It misjudges its strength both of doing and resisting.

9. Lack of confidence, like a weakened foundation, racks and brings down whatever may rest on it, be it ever so good in itself.

10. Lack of confidence is perhaps a greater obstacle to improvement than is generally imagined. It has been said that half the failures in life arise from "pulling in your horse while he is leaping."

11. A young man is liked who has respect for his employers; and unobtrusive confidence in himself is a great support. It makes him pleasant and attentive to others.

12. Self-consciousness is a power of the mind that enables it to be aware of itself, to observe its own conditions and powers.

13. Confidence is the natural outgrowth of proper preparation for a task and willingness to do one's best.

14. Men and women who have succeeded in accomplishing great things have believed in themselves and their cause. They have had confidence in their ability to do the thing they set out to do.

15. Without firm resolution, without confidence in oneself, success is impossible.

16. Loss of confidence in oneself is more difficult to contend with than loss of capital, loss of position, or even loss of health; for an invalid or a person without capital may succeed, at least to some extent; but, when confidence is gone, all is gone.

17. Self-confidence indicates reserve power. It helps one to be equal to the occasion.

18. Self-confidence which is founded on ignorance of facts is undermining both to character and success.

19. Character and a clear conscience give confidence.

20. Human nature, in the main, is worthy of confidence; men on the average are not prone to fraud and dishonesty.

21. A man must possess the faculty of winning the confidence of other men, and making them his friends, if he would be successful in any walk of life.

22. Have faith in others. The world is full of true, upright and noble men and women. To distrust others is to poison your heart with the bitterness of suspicion.

23. Confidence in divine aid may be claimed by one who sees the right and does it at all costs.

24. We are our best selves in the presence of those who express most confidence in us.

25. We help another most when we make that person feel that we have confidence in his or her best self.

CHARACTER

BOOK THIRTEEN

Part 10. Faith

No great deed is done
By falterers who ask for certainty.
—*George Eliot.*

1. Faith is the substance of things hoped for, the evidence of things not seen.

2. We are called upon to believe a great many things that we do not understand.

3. Faith has the support of reason and common sense, because it is always accompanied with a greater or less degree of earnest purpose.

4. Faith visits you in defeat and disappointment, and, though you are cast down a thousand times, faith sustains you.

5. Faith, put to the test of experience, soon becomes knowledge and understanding.

6. If you undertake to do a thing, your effort and success accord with the amount of faith you put into the work.

7. Faith is the earnest of success.

8. One of the greatest elements in success is a firm faith in your ability to succeed.

9. Faith always outruns experience. It is progressive and fearless.

10. Faith is never so strong that proof does not strengthen it.

11. Faith, unlike confidence, which is based on reason, often has nothing substantial to back it up against the logic of opposition.

12. Believe firmly that if you do not find a way you can make one, and you will triumph.

13. There is so much power in faith that, if a man be firmly persuaded that it is his mission to do some day what at the moment seems impossible, it is probable that he will do it before he dies.

14. One of the most fatal things to a life of faith is discouragement. One of the most helpful is cheerfulness.

15. If you trust in God and yourself, and use all your powers, you can surmount any obstacle.

16. Though you may not apprehend the true meaning of the discipline of trial through which you are called to pass, you must have faith in the completeness of the design of which your individual life forms a part.

17. Every effort to gain knowledge of the unseen realities makes us capable of receiving the light.

18. Learn to look at the bright side. Keep the sunshine of living faith in the heart. Do not let the shadow of discouragement and despondency frighten you from your path of noblest endeavor.

19. The trying of your faith develops patience and other virtues.

20. There is nothing that faith and striving can not do; take the right road, and it must lead you to the goal, though strewn with difficulties and cast through pain and shade.

21. Faith is a constraining power; it elevates and civilizes all who come under its influence. Without faith in man's better nature, no methods of treatment will avail in improving him.

22. Never lose faith that matters will come out right in the end if you continue to do right.

23. All progress of the best kind is slow; but to him who works faithfully, and in the right spirit, be sure that the reward will be vouchsafed in its own good time.

24. Faith is the dynamic power that removes mountains of difficulties.

25. Faith searches out the hidden things of God, and feeds them to the hungry soul.

26. When true faith descends upon the spirit of man, then doubt is no more, nor is any sacrifice too great for the firm will of him who knows.

27. Faith energizes and makes possible seeming miracles of achievement.

28. If a man would walk upright and go forward, let him have faith in that which commends itself to the judgment of both his intuition and his reason, and act upon it by his will.

29. It is a solemn moment when the soul elects to throw aside all worldly conventions and to look upon life from the inner standpoint of faith.

30. He who has faith in a supreme Creator has an open window through which the light fills his soul.

BOOK THIRTEEN

Part 11. Hope

Hope, like the glimmering taper's light,
Adorns and cheers the way;
And still, as darker grows the night,
Emits a brighter ray. —*Goldsmith.*

1. Nature gives man large hopes, lest he falter before reaching the high mark she sets for him.

2. Hope quickens all life, and keeps the mind awake in its most remiss and indolent hours. It tends to give habitual serenity and good humor. It is a stimulant that cheers and gladdens. It makes difficulties easy to overcome and labor pleasant.

3. The hopeful person does not give way to melancholy, nor to the blues, but looks cheerily forward, expecting something better a little further on, and helps to bring the gladness by the very mental attitude which refuses to see the clouds in the sky.

4. Life is what we make it. If we repine at our lot, and do not strive to surmount the obstacles that confront us, we may not hope for any betterment in our condition. Hope should be the forerunner of renewed determination and effort.

5. A strong mind always hopes, and has always cause to hope, because it knows the mutability of human affairs, and how slight a circumstance may change the whole course of events. Such a spirit, too, rests on itself; it is not confined to partial views or to one particular object. And if at last all should be lost, it is still the gainer for having hoped.

6. The flights of the human mind are not from enjoyment to enjoyment, but from hope to hope.

7. Hope is the friend of the rich and the poor. She dawns on every eye, crosses every path, holds out her hand to every sufferer, paints victory on every cloud. Her triumphs are grander than those of generals. She does not halt, mountains become as plains to her. She nerves the shrinking heart and fires the languid spirit.

8. Hope is the most democratic of all virtues, for she frequents the poor man's hut as well as the palaces of the rich.

9. Like a valiant captain in a losing battle, hope is ever encouraging man, and never leaves him until they both expire together.

10. Hope is the sustainer and inspirer of great deeds.

11. Nothing can compensate for the loss of hope; such loss entirely changes the character.

12. The power that keeps the world progressing is the undaunted hopefulness of youth.

13. Hope springs from wisdom; for he who hopes strongly has within him the power to work seeming miracles.

14. Hope is the truest friend, and remains with one to some degree until the last.

15. Hope is necessary in every condition. The miseries of poverty, of sickness, of captivity, would, without this comfort, be unendurable.

16. If you are wide awake, up and doing, have your "best foot forward," if your eye is keen, your valor aroused, your nerves taut, your latent powers called into action, then you may have good reasons to hope.

17. Hope serves at least to lead one to the end of life by an agreeable path.

18. True hope is based on the energy of character.

19. He who has health has hope, and he who has hope has a fortune.

20. Hope is the mainspring of human action.

21. Hope is essential to best effort. Effort soon ceases where there is no hope.

22. Hope is the parent of all high effort and endeavor; and every gift of noble origin is breathed on by hope's perpetual breath. It may be said to be the moral engine that moves the world and keeps it in action.

23. Hope brings rest to the feverish pillow, comfort to the stricken heart, strength to the fainting toiler, and turns shadow into sunshine.

24. Always hope for the best, and manfully bear whatever happens.

25. "Hope deferred maketh the heart sick."

26. Hope of immortality influences many choices in this life.

CHARACTER

BOOK THIRTEEN

Part 12. Resolution

I dare do all that may become a man;
Who dares do more is none. —*Shakespeare.*

1. Resolve to perform what you ought; perform without fail what you resolve.

2. He who resolves on any great end by that very resolution has scaled the greatest barriers to it.

3. The resolute qualities of human character are always admired; the opposite meet with derision and contempt.

4. All experience of life serves to prove that the impediments thrown in the way of human advancement may, for the most part, be overcome by steady good conduct, honest zeal, activity, perseverance, and, above all, by a determined resolution to surmount difficulties and stand bravely against misfortune.

5. Stoutly assert your divine right to be a success, to hold your head up and look the world in the face; step bravely to the front, whatever opposes, and the world will make way for you.

6. You are not to stick to your resolve if it be an evil one; but, having made up your mind that what you are to do is right and reasonable, you are to do it.

7. Whatever you choose to be, resolve that you will be the very best of its kind.

8. The man who accomplishes things, who achieves results, must be a man of positive force, a man with a supreme purpose, who marks out his course and goes straight to his goal.

9. No one can succeed who has not a fixed and resolute purpose in his mind and an unwavering faith that he can accomplish his purpose.

10. Resolutions, however good, are useless without the energy necessary to carry them out.

11. Set your face like a flint against all the combined influences that will be brought to bear on you, neither turn-

ing to the right nor the left, never faltering, never fainting, but resolutely and bravely pushing on to the goal, and victory will crown your well-chosen life purpose.

12. To think you are able is almost to be so; to determine upon attainment is frequently attainment itself. Thus earnest resolution has often seemed to have about it almost a savor of omnipotence.

13. Never relinquish your hold on a possible success, if mortal strength or brains are adequate to the occasion.

14. Resolution is mighty, when backed by unconquerable will to carry it out.

15. A firm resolution can make realities out of possibilities.

16. The way will be found by a resolute will.

17. The truest wisdom is a resolute determination.

18. Your success depends on holding your ground firmly; yielding none and adding when you can.

19. Men and women who have accomplished great things have invariably been dead in earnest.

20. The resolute spirit is always a healthy and happy spirit, working cheerfully itself and stimulating others to work. It confers a dignity on even the most ordinary person.

21. Firmness of purpose is master of any situation.

22. Firmness is a virtue only when it is accompanied by wisdom.

23. What we need to cultivate is a tenacity of purpose that will not quail nor turn aside from a right purpose—a courage that, in emergencies, dares to separate from the crowd if the crowd be in the wrong—that never recognizes defeat, and will not stay defeated.

24. Resolution and success reciprocally produce each other.

25. Success is a question of indomitable resolution and power of rigid application. These are the only substitutes for capital.

26. The strong-willed, intelligent, persistent person will find a way or make a way where, in the nature of things, a way can be found or made.

27. They can who think they can.

28. The resolve to build noble character is the finest you can make.

CHARACTER

BOOK FOURTEEN

Part 1. Preparation

His joy is not that he has won the crown,
But that the power to win the crown is his. —*Anon.*

1. There is a process of preparation required of every one who wishes to rise above his environments. If he is not willing to submit to the discipline, he can not expect promotion.

2. Everything done well becomes a preparation for something better.

3. The days of youth should be spent in preparation; and it is important that the preparation be of the right sort.

4. Forethought is a necessary adjunct to thorough preparation, and he who fully considers details, the minute as well as the prominent ones, will always stand a better chance of profiting by good fortune, or of being less injured by adverse circumstances.

5. Active and sympathetic contact with man in the transactions of daily life is excellent preparation for healthy, robust action.

6. Hurried study and work in a few instances may make wealth, and again it may win fame and glory, but it can not contribute to culture or refinement. It may gloss over the character with a veneer of culture that will deceive for a time, but there is nothing deep and abiding or satisfying in it.

7. Take enough time to prepare properly for your life-work.

8. To be prepared, to be diligent, to be true—this is to merit success; and, when really and truly merited, it is gained.

9. Unless you are prepared, opportunity will do you no good.

10. The higher your structure is to be, the deeper must be its foundations.

11. It is an advantage if one can early make up his mind what career to follow, so that various experiences may be made to contribute to it.

12. You can not succeed until you have mastered the thing you have to do.

13. Every mastery of a difficulty is a form of preparation.

14. Hard work and constant study will lead one into a higher and better life.

15. No man was ever numbered among the successful ones unless he was prepared for Fortune when she knocked at his door. She has never yet been known to wait for any one to prepare himself for her company.

16. Every great work is the result of large preparatory training.

17. A great occasion is valuable to one just in proportion as one has educated himself to make use of it.

18. He who builds without broad and firm foundations is almost sure to find that he has built uselessly and without profit.

19. It is the beginning of work to prepare for its performance.

20. Patient preparation is permanent power.

21. Have a supreme object always in view, but do not overlook the lesser ones necessary to be mastered before you attain it.

22. He who completes a task in his thought before he puts hand to it, becomes a master.

23. It is the man of great reserve power who achieves great results. It is the reserve that wins in life's battles.

24. Reserves which carry one through great emergencies are the result of thoroughness in preparation.

25. The way to shorten the path to success is to take plenty of time to store up reserve power.

26. One reason why so many fail is that they never prepare for success.

27. This life is but a preparation for a larger life hereafter—to build this life without thought of the after life is to build in vain.

28. Faithfulness in the present task is always a preparation for a larger one.

29. When our lives are dedicated to the service of humanity, we are prepared by the vicissitudes of life for a place of service.

30. Looking back, we can see how seemingly trivial things were fitting into our preparation.

BOOK FOURTEEN

Part 2. Start Right

Yet nerve thy spirit to the proof,
And blench not at thy chosen lot;
The timid good may stand aloof,
The sage may frown—yet faint thou not.
—*Bryant.*

1. A right start is half the task of life.
2. Habits formed early in life influence the whole of life.
3. The first step taken in the right direction is a very important one. It may seem a trifling thing, but its influences are apt to be far-reaching.
4. Do not make the mistake of scorning to start at the bottom. He is sure to rise in life who works his way up step by step, and he who tries to begin at the top is quite sure to fall.
5. Take the first step carefully and with honesty of purpose, and you will not go far wrong.
6. Make a start in the work you most desire to do, take pains about your work, and be concerned less about your pay than about doing your best.
7. Fortify yourself at the beginning of your career with push, pluck and self-reliance; for you will have to encounter occasional skirmishes, taste the bitterness of temporary defeat, endure wounds, sickening disappointments and soul-haunting temptations, and will have to rise above them all if you are to succeed.
8. When you secure a position, from the beginning, remember to keep silence, to be observing, to be faithful, to make yourself indispensabe to your employer, and to be courteous.
9. To fail is to injure your own record and the interests of those you serve.
10. Half the energy of life is wasted in not knowing what to do first.
11. Success is largely dependent upon starting from a correct principle of action.

12. The important thing is to be facing right. Then, if you fall down, get up farther on.

13. One of the first lessons of life is to learn how to get victory out of defeat.

14. Every child is entitled to a right start in life, so far as health and moral training are concerned.

15. Start with the fixed determination that every statement you make shall be the exact truth; that every good promise you make shall be redeemed to the letter; that every appointment shall be kept with the strictest faithfulness and with full regard for other men's time; hold your reputation as a priceless treasure, and your character as still more valuable.

16. Be sure you are right, then go ahead.

17. To determine to make something good and noble of yourself is the best start in life you can have, and, in fact, the only start you need.

18. That man lives twice who lives the first of life well.

19. Truth and courage are excellent watchwords when starting out in life.

20. The most important work is that which is being done by young men and women who are starting out in their careers; for on them—on the foundations which they lay—will largely depend the progress of civilization in the years to come.

21. Lay the foundations of a character broad and deep, for a noble character is the finest product of life.

22. First consider what it is you are about to do, and then inquire of your own nature whether you can carry it out.

23. To understand a business, it is well to start at the bottom and work oneself up. It is an advantage to get such a start when young, when one is teachable and learns quickly.

24. Any task is half done if it is started right.

25. To get started right in life, one must have high ideals of character.

26. In developing any talent, the right kind of instruction at the start is all important.

27 A right start in habits regarding the use of time and money and talent will aid greatly in bringing order and success into the life.

BOOK FOURTEEN

Part 3. Purpose

There gleams a star of bright, unsullied rays,
Which naught can quench or dim; it ever shows
Its beacon light to all who set their gaze
Above each varying, fleeting wind that blows—
The star of purpose! —*Ada M. Fitts.*

1. The supreme purpose of life is building character, soul stuff, that immortal thing about us which age can not decay nor death destroy.

2. In order to have a reasonably successful life, one should make reasonable plans, and then set out to execute them with a purpose steady and fixed, not to be yielded until better ones present themselves.

3. What every one needs is a definite goal toward which to work. This gives incentive and zest to life.

4. Keep your purpose high.

5. The first requisite of success in life is an earnest and noble purpose, and the second the power of discrimination which helps one to subserve things of secondary importance to the purpose.

6. The power of a well-defined aim or a great purpose to unify life is marvelous. An all-absorbing purpose gathers up all the scattered rays of your ability and focuses them on one point.

7. It matters not how rich the materials you have gleaned from the years of your study and toil in youth, if you go out into life with no well-defined idea of your future work, there is likely to be no happy conjunction of circumstances that will arrange them into an imposing structure and give it magnificent proportions.

8. There is no road to success but through a clear, strong purpose. A purpose underlies character, culture, position, attainment of whatever sort.

9. A great purpose is cumulative; and, like a great magnet, it attracts all that is kindred along the stream of life.

10. There is only one motive that can develop the highest character, and that is the constant determination to make

the most possible of oneself, and to render the greatest possible amount of service to others.

11. It is advisable to have a definite purpose and to lay out a plan for each day's work.

12. A strong purpose holds one down to one's task, and shuts out a thousand temptations to wander away from one's legitimate sphere.

13. A clear, strong purpose must precede any success, for purpose underlies every worth-while achievement.

14. Resolve, with an energy that knows no restraint, on the accomplishment of some definite, worth-while thing in life, and all the forces of heaven and earth will work with you.

15. A determined purpose in life, and a steady adherence to it through all disadvantages, are indispensable conditions to character development.

16. A healthy, definite purpose is a remedy for a thousand ills which attend aimless lives.

17. An aim takes the drudgery out of life, scatters doubts to the winds, and clears up the gloomiest moods.

18. Discontent and dissatisfaction flee before a definite purpose.

19. A life which has no definite aim is sure to be frittered away in empty dreams and purposeless efforts.

20. A strong, vigorous purpose, held firmly and persistently, is the first step toward progress. Without this there can be nothing but mediocrity or failure.

21. The man without a purpose rarely leaves his mark on the world. He lacks individuality; he is absorbed in the mass, lost in the crowd, weak, wavering, incompetent.

22. Purpose, besides being honest, must be inspired by sound principles and pursued with undeviating adherence to truth, integrity and uprightness.

23. A strong purpose does not wait for opportunities; it makes them. It has a magnetic power that draws to itself whatever is kindred, and enlists the support of all the faculties. It helps one to become master of oneself.

24. The voice, the dress, the look, the very motions of a person, refine and alter when one begins to live for a high purpose.

25. Times of seeming failure and of discouragement are not to deter one from taking a new start and going on.

BOOK FOURTEEN

Part 4. Single Purpose

The man who seeks one thing in life, and but one,
May hope to achieve it before life be done;
But he who seeks all things, wherever he goes,
Only reaps from the hopes which around him he sows,
A harvest of barren regrets. —*Owen Meredith.*

1. The magic of a single aim has changed the face of the world for many a person. It has bridged rivers, tunneled mountains, built cities; it has been the inspiration of everything that has been accomplished.

2. If you ever mean to be a living power in the world, you must form a definite, worth-while purpose and stick to that one thing.

3. No man, no matter how humble his origin, that devotes himself with singleness of purpose to the largest interests of his home and his country can fail to receive recognition.

4. There is no grander sight in the world than that of a young man fired with a great and noble purpose, dominated with one unwavering aim. He is bound to win. The world stands aside to let him pass. He does not have half so much opposition to overcome as the nerveless, undecided man.

5. Aim not to do many things indifferently, but one thing supremely.

6. All who have accomplished great things have had a purpose running through their lives. Each has had the single eye which sees but one thing; the courage that recognizes no difficulties; the undaunted will which can not be bent from its course.

7. Have a fixed purpose, and stick to it. Around this you will soon find your dormant ideas, hopes and possibilities centered. A resolute aim takes the place of aimless reverie.

8. A man never struggled hard and faithfully toward a single aim who did not, at least approximately, attain his object.

9. Have a definite and distinct object, or else your vital energies will be wasted, and your most industrious days will be recklessly squandered.

10. The law of man is not to do two things at once, but to direct his whole powers to one thing at a time, and he has ever excelled most when he has followed this law of his nature.

11. The highest excellence is seldom attained by one person in more than one vocation.

12. It is the man with one unwavering aim who cuts his way through opposition and forges to the front.

13. One affection, one object, must be supreme. From this all subordinate plans will take their character.

14. He who wishes to fulfill his mission must be a man of one idea; that is, of one overmastering purpose overshadowing all other aims, and guiding and controlling his entire life.

15. A single aim firmly and stedfastly held, no matter what opposes, trains the mind to facility of action, and brings efficiency, contentment and happiness.

16. The roads leading to distinction, in separate pursuits diverge; and the nearer you approach the end of one, the further you recede from the other.

17. Almost all great men have been men of one idea. Not because they were incapable of harboring more than one, but because, having selected some one object as worthy of attainment, they gave themselves up to it solely.

18. The constant changing of one's occupation is fatal to largest success.

19. It is the person who does one thing well that comes to the front.

20. It is doubtful whether a person can perform very great service to mankind who is not permeated with a great purpose, with an overestimating idea.

21. Success in one line does not imply success in another.

22. Make up your mind what you think, everything considered, would be most desirable for you to do, and stick to it until you win.

23. The supreme purpose of life is building character, the one thing which we take with us into the next life. All other purposes should be subservient to this.

BOOK FOURTEEN

Part 5. Appropriateness

Whether with reason or with instinct blest,
Know, all enjoy that power which suits them best;
To bliss alike by that direction tend,
And find the means proportion'd to their end.—*Pope.*

1. Civilization will mark its highest tide when every man has chosen his proper work.

2. Every individual, no matter what his natural gifts, is most efficient in the work of life when all his forces act together harmoniously under the control of intelligence and vivified with enthusiasm.

3. There is no doubt that every person has a special aptitude for his peculiar work in life.

4. If you are in a calling which you thoroughly like, which harmonizes with your tastes and highest ambitions, and, in a word, in which you find yourself at home, stick to it; learn it thoroughly.

5. A youth who finds his true work, who feels all of his faculties tugging away at a life-purpose, rarely goes wrong.

6. It is possible that you may, at the outset of life, mistake your calling; in that case, the sooner you change it, the better. It is no discredit to you, if you perceive you are in the wrong groove, to try to get into another which more nearly fits your ability and aspiration.

7. If you do not succeed in what you attempt, after trying your level best; if you do not feel interested in your occupation or profession, and enthusiastic in regard to whatever concerns it, you may be quite sure that you are out of place, and you should never rest until you find your niche in the world.

8. When you continuously do that for which you are unfitted, you are not working along the line of your strength, but of your weakness. Much of your energy is dissipated through lack of interest and enthusiasm.

9. The ideal place of service is where one can use his strength and intelligence to the best advantage, and enjoy doing it.

10. Some men have more adaptability than others, but most have some special bent toward a certain kind of work, where they can be worth a great deal more than anywhere else.

11. Appropriateness is the secret of good taste in dressing.

12. You should take your stand where your character finds the most congenial footing.

13. Take the place and attitude which belong to you, and all men will acquiesce.

14. Choose the work which nature intended you to do, and you will probably succeed.

15. You have not found your place until all your faculties are roused, and your whole nature consents and approves of the work you are doing.

16. You will never succeed while smarting under the drudgery of your occupation, or if you are constantly haunted with the idea that you could succeed in something else.

17. If you are careful and conscientious, you will be likely to get hold of the sort of work that you are best fitted to perform.

18. Somewhere out in the world there is a place for you, and no one can fill it but yourself. You alone must assume the responsibility of performing the work committed into your hands by the infinite Creator.

19. Those who seem to have no special bent, as a rule possess certain traits and tendencies which, if carefully fostered, will assist in finding their right places in the world.

20. Mental alertness will enable you to quickly exchange a career for which you are not fitted for one in which success will await your efforts, provided you are made of the right sort of material.

21. Your desires and longings are presentiments of your capabilities.

22. Public addresses, no matter how brilliant, fall flat if they are not appropriate to the occasion.

23. The appropriateness of words is an interesting and profitable study.

24. There is a charm in appropriateness, whether it be in dress, speech or action.

BOOK FOURTEEN

Part 6. Time

Count that day lost whose low descending sun
Views from thy hand no worthy action done.
—*Saniford.*

1. Time is requisite for the execution of all comprehensive plans of action.

2. To-day you can create your chances for your to-morrow.

3. Think it a great fault not to employ your time either for the good of your soul, or improvement of your understanding, health or estate; and, as these are the most pleasant pastimes, so they will lead you to a cheerful old age.

4. He that is choice of his time will also be choice of his company and choice of his actions.

5. You will never find time for anything; if you want time, you must make it.

6. If you would make time valuable, beware of low and trifling pursuits. Do nothing of which you need ever be ashamed.

7. Set a high price on your leisure moments. Properly expended, they will procure for you a stock of great thoughts—thoughts that will invigorate and expand your soul.

8. Many of the greatest men of history earned their fame outside of their regular occupations, through the use of odd bits of time which most people squander.

9. Each moment brings you to the threshold of some new opportunity.

10. Every hour in your life has its own special work possible for it, and for no other hour within the allotted span of years, and, once gone, it will not return.

11. Often it is only for a moment the favorable instant is presented. You miss it, and months and years are lost.

12. There are critical moments in every successful life when, if the mind hesitate or a nerve flinch, all will be lost.

13. Waste of time means waste of energy, waste of vitality, waste of character. Beware how you kill time, for all your future may be influenced by it.

14. There is no proportion between spaces of time in importance nor in value. A seemingly unimportant five minutes may contain the great event of a life.

15. Time is an element that must enter into all real education, sound character and enduring reputation.

16. "We should count time by heart-throbs. He most lives who thinks most, feels the noblest, acts the best."

17. What you do with your leisure time both reveals your character and largely determines it.

18. Time never works; it merely gives you an opportunity to work.

19. Let no moment pass until you have extracted from it every possibility.

20. Thrift of time will repay you, in later life, beyond your most sanguine dreams; and waste of it will make you dwindle alike in intellectual and moral stature beyond your darkest reckonings.

21. Lost wealth may be regained by industry and economy, lost knowledge by study and reflection, lost health by temperance and care, but lost time is gone forever.

22. Life, however short, is made still shorter by waste of time.

23. We will always have or make time for that which we most desire or which we consider of first importance.

24. Some persons make more out of the odds and ends of opportunities, which many carelessly throw away, than others will get out of a whole lifetime. Every one they meet, every circumstance of the day, adds something to their store of useful knowledge or personal power.

25. One hour a day, withdrawn from frivolous pursuits and profitably employed, would enable any man of ordinary capacity to master a complete science, or make an ignorant man a fairly well-informed man in ten years.

26. Great men have ever been misers of moments.

27. Time is the great healer, and if we will have it so, it aids us much in our upward path, for day by day it effaces from the slate of our memory one tear-stain after another; we retain the experience, but the sorrow is gone.

BOOK FOURTEEN

Part 7. Application

We have not wings; we can not soar;
But we have feet to scale and climb,
By slow degrees, by more and more,
The cloudy summits of our time. —*Longfellow.*

1. Character can not be formed without effort. There needs the exercise of constant self-watchfulness, self-discipline and self-control. There may be much faltering, stumbling and temporary defeat; difficulties and temptations manifold to be battled with and overcome; but, if the spirit be strong and the heart be upright, no one need despair of ultimate success.

2. Those who succeed in life are they who apply themselves to whatever business or profession they undertake with all their hearts, and with patient, plodding work, backed up by good health and good habits. Even on the lowest ground—that of personal enjoyment—useful occupation is necessary.

3. Be master of your calling, and do not let it master you. Application and assiduity must not sink into slavery.

4. The secret of every man's success, who has worked his way from poverty to affluence, is that he applied himself diligently to legitimate business, ignoring all outside interferences, paying no attention to the many distractions encountered.

5. History points to the fact that men of the most commanding abilities have been the most persevering workers.

6. Men who have most moved the world have not been so much men of genius, strictly so called, as ordinary men who have developed their mediocre abilities with untiring perseverance; not so often the gifted, or naturally bright and shining qualities, as those who have applied themselves diligently to their chosen work.

7. No matter what you do, do it to your utmost. Do it to the very best of your individual ability.

8. It is because application to business teaches method most effectually that it is so potent as an educator of character.

9. If you had the genius of all great men, past, present and to come, you could do nothing well without application and perseverance.

10. To be successful, you must be master of your subject, such mastery being attainable only through continuous application and study.

11. Intense application is needed always in the creation and maintenance of a business position.

12. There are many advantages in being employed in the discharge of some daily mechanical duty—some regular routine of work that renders steady application necessary.

13. Power lies, not in the theory, but in its application.

14. The man who keeps moving, who keeps in touch with other men and things, blunders over or runs across, accidentally, more success than ever comes to the man who simply sits and waits for it.

15. All progress of the best sort is slow; but to him who works faithfully and zealously the reward will doubtless be vouchsafed in good time.

16. You have but to glance at the biographies of great men to find that the most distinguished inventors, artists, thinkers and workers of all kinds owe their success, in a great measure, to their indefatigable industry and application.

17. The knowledge which fits a man for eminence in any profession or calling is not acquired without patient, long-continued and earnest application.

18. Stick to your task, if you want to succeed in it, but do not stick too closely; that is, do not dig so deep and narrow a furrow that you can not see over the top of it, or climb out, if necessary.

19. You can work yourself up to a position of honor and usefulness from almost any beginning, if you apply yourself.

20. Application and persistence are good substitutes for genius.

21. Persistent application to a chosen task will ultimately result in success.

22. To apply oneself whole-heartedly to the task in hand will develop interest and skill.

BOOK FOURTEEN

Part 8. Details

Sum up at night what thou hast done by day,
And in the morning what thou hast to do.
Dress and undress thy soul. Watch the decay
And growth of it. —*Herbert.*

1. It is only by being careful of details that you slowly master the whole.

2. Details are the mortar which binds the great walls of your operations.

3. All men who have accomplished success in life have been conspicuous for minute attention to details, as well as for general scope and vigor.

4. "I believe that the mind can be profaned by the habit of attending to trivial things, so that all our thoughts shall be tinged with triviality."

5. Go to the bottom, if you would get to the top. Be master of your calling in all its details.

6. Nothing is small which concerns your task. Master every detail.

7. The great commander leaves nothing to chance, but provides for every emergency. He condescends to apparently trivial details.

8. You should not come to the conclusion that details are beneath your notice, or that you are less brilliant in the great things of life because you pay attention to the little things.

9. The better you are acquainted with the details of a task in which you are engaged, the greater is your chance of success. In truth, if you are ignorant of these, you have no right to expect success.

10. Satisfactory results are dependent on careful and conscientious regard for details and exact knowledge.

11. There is only one way to fit oneself to fill a high place in the business world; that is to begin at the bottom and work up. In no other manner can one acquire that familiarity with the details of one's business which the head of a concern must have if he is to manage it successfully.

12. It is the result of every-day experience that steady attention to matters of detail lies at the root of human progress.

13. Life is centered in the sphere of common duties.

14. You need not hope to rise above your present situation if you suffer small things to pass by unimproved.

15. To know all about a task is to know how to deal with it under all circumstances.

16. He who would advance in the world, who is anxious to make the most of himself, regards no good thing as trifling.

17. The end of doing this little thing well is the beginning of doing that other, more complicated, task. And surely there is inspiration in this thought.

18. Let all your tools have their places; let each part of your business have its time.

19. As nothing great can be accomplished without industry and an earnest purpose, so nothing great can be accomplished without order. The one is indispensable to the other, and they are coworkers in your advancement.

20. To see in the doing of some simple duty, not merely the fulfillment of a task, but a means of growth, an experience with an end beyond itself, is to invest it with dignity and hopeful interest.

21. Whatever your present position may be, try to fill it. The duties which you have to perform may seem trivial; but because it is a small position is no reason why you need be a small man. You can make any task big by the spirit in which you do it.

22. A job slighted, because it is apparently unimportant, leads to habitual neglect, and such workers degenerate into failures.

23. There are many things invincible in their collective capacity, and in a state of union, which may gradually be overcome when they are separated.

24. It is the petty annoyances of life, ever present, to be met and conquered afresh every day, that try most severely the mettle of which you are made.

25. "Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talent and accomplishments."

BOOK FOURTEEN

Part 9. Determination

True fortitude is seen in great exploits
That justice warrants, and that wisdom guides;
All else is towering frenzy and distraction.—*Addison.*

1. You must be fired by a determination which knows no defeat, which cares not for hunger or ridicule, which spurns hardships and laughs at want and disaster.

2. A determination to accomplish something worth while, obstacles or no obstacles; a firm resolution to make a way if no way is open—is an indication of ability to succeed. But the determination must come first.

3. Determination or fixity of purpose has a great moral bearing on your success, for it leads others to feel confidence in you, and this is important.

4. He who is fired with indomitable determination to succeed, and is willing to put forth all his force and energy to climb to the top, is the one who is in demand.

5. You must temper determination with discretion, and support it with knowledge and common sense, or it may only lead you to defeat.

6. As soon as you have determined what is most proper for you to do, you must steadily perform it, whatever exertion it may cost you.

7. The successful man, who brings things to pass, grows stronger and more determined when the way looks darkest. Instead of becoming discouraged, as the obstacles which bar his progress grow more and more formidable, he arouses himself to meet, and finally overcome, them.

8. If you have an intense determination to succeed in the course you have marked out for yourself—a determination so strong that you can not be turned from your course, no matter what tempts you—success will sooner or later come to you.

9. Defeat, to the determined man, is nothing; it only gives him new power. It is of no use to oppose him; this only doubles his determination and trebles his exertions.

Dangers and hardships only increase his courage. No matter what comes to him—sickness, poverty, imprisonment, even—he never turns his eye from his goal.

10. The determination to be your own helper is one secret of individual development and strength.

11. No tyranny of circumstances can permanently imprison a determined will.

12. There are some lives that speak more eloquently than words. They inspire, they help, they prove that the world makes way for a determined worker.

13. You should be able to face bravely any duty or trial. Walk up to it with determination in every look and action, and it will not seem so formidable.

14. Great tenacity of purpose will carry you over the hard places, which appear in every career, to ultimate triumph. It gives credit and moral support in a thousand ways.

15. Invincible determination and right motives are the levers that move the world.

16. A vacillating man, no matter what his abilities, is invariably pushed aside in the race of life by the man of determined will.

17. Sometimes young men are born to wealth or commanding the power of influential friendships, and find a start in the world comparatively easy; occasionally there is a genius, but neither genius nor wealth will make or maintain position without the qualities of persistence and industry.

18. Determined persons are not likely to fail. They carry in their very pluck, grit and determination the conviction and assurance of success.

19. What are stumbling-blocks to the weak and vacillating are but stepping-stones and opportunities to the strong and determined.

20. The barriers have not yet been erected which can shut out from success the determined worker.

21. Determination is valuable only when applied to things that are worth while in themselves.

22. He who determines not to forgive will find himself unforgiven in his day of need.

23. Determination may become stubbornness unless one is watchful.

BOOK FOURTEEN

Part 10. Will

Strong souls within the present live,
The future veiled, the past forgot;
Grasping what is, with hands of steel,
They bind what shall be to their will.

—*Lewis Morris.*

1. It is in the exercise of the will that merit or demerit attaches to character.

2. In the world of action, will is power; persistent will, with circumstances not altogether unfavorable, is victory; even in the face of circumstances altogether unfavorable, persistence will carve out a way to unexpected success.

3. A close connection exists between morality and will, the finest characteristics being practically valueless if they do not include a strong and vigorous will.

4. Man is what he really wills. His whole being is nothing else but the ultimate product of a will acting in him.

5. Nothing is impossible, but everything possible, for the man who can will, who knows his goal, and moves straight for that, and for that alone.

6. What most men need is not so much talent as purpose; in other words, not the power to achieve, but the will to labor.

7. A resolute will is needful not only for the performance of difficult duties, but in order to go promptly, energetically, and with self-possession, through the thousand difficult small things which come into almost every one's way.

8. The man of strong will stamps power on his actions. His energetic perseverance becomes habitual. He gives a tone to the company in which he is, to the society in which he lives, and even to the nation in which he is born.

9. If the sense of duty be strong, and the course of action clear, a courageous will, upheld by the conscience, enables a man to proceed on his course bravely, and to accomplish his purposes in the face of all opposition and difficulty.

10. Success in life is dependent largely on the will-power, and whatever weakens or impairs it diminishes success.

11. In the battle for success, even brains are secondary to will, or a determination to succeed at all hazards.

12. Iron will and persistent industry are the best conquerors of ill luck.

13. It is of the utmost importance that attention be directed to the improvement and strengthening of the will; for without this there can neither be independence, nor firmness, nor individuality of character.

14. The will, which is the central force of character, must be trained to habits of decision—otherwise it will neither be able to resist evil nor to follow good.

15. Will-power is necessary to success, and, other things being equal, the greater the will-power, the greater and more complete the success.

16. He who has a strong will molds the world to himself.

17. Conscience sets a man on his feet, while his will holds him upright.

18. Your best protection is your own will.

19. There is no faculty more susceptible to training, none which responds more readily to drill, than the will-power. No faculty can do more for you in forming habits which bless or curse. It holds your success or failure in its grasp, your happiness or misery.

20. Will makes the man and controls the circumstances that elevate him in character, distinction or wealth. Education and environment are only factors.

21. Strong men, men of iron will, men of push and enterprise, are very apt to have things their own way.

22. Whether you work for fame, for love, for money, or for anything else, work your hands and heart and brain. Say "I will," and some day you will conquer.

23. The will is a tremendous ally in any undertaking. Rightly applied, it will overcome all difficulties.

24. One may exercise strong will in the performance of tasks and yet avoid being self-willed.

25. Will power may be developed through daily exercise, and will thus be stored up and ready for the great testing-times of life.

BOOK FOURTEEN

Part 11. Endeavor

Action, strong effort forever—this is the life of our time;
This is the heart-throb of manhood, the pulsing of purpose divine.
—*Robert Macay.*

1. You are the sum of your endeavors.

2. The principle of action is too powerful for any circumstance to resist. It clears the way, and elevates itself above every object, above fortune and misfortune, good and evil.

3. It is true of every scholar with the art he studies, of every apprentice with his trade, of every man in business—doing is the one condition of truly knowing.

4. Use develops, and disuse retards and destroys.

5. The real merit is not in the success, but in the endeavor.

6. Man owes his growth chiefly to that active striving of the will, that encounter with difficulty, which is called effort; and it is astonishing to find how often results apparently impracticable are thus made possible.

7. The storehouse of opportunity is open to all, and everything necessary for support and comfort can be procured through effort.

8. The desire must ripen into purpose and effort; and one energetic attempt is worth a hundred aspirations.

9. Existence is the privilege of effort, and when that privilege is met courageously, opportunities to succeed along the line of your aptitude will come faster than you can use them.

10. No right effort is too dear which helps you along the line of your proper career.

11. Honest, earnest human endeavor tends to health of body, mind and soul.

12. You must have a chief purpose or end clearly apprehended by the intellect, capable of rousing all your feeling, and thus stimulating the will to grand and sustained effort, if life is to be worth living.

13. To be successful, you must needs be somewhat aggressive. You need not be unamiable, but amiability must be buttressed round and bolstered up by a great strength of will and a resolute determination not to yield an inch of ground once honestly gained.

14. The man who has not fought his way up to his own goal, and does not bear the scars of desperate conflict, does not know the highest meaning of success.

15. You may have intelligence and penetration, profound knowledge of men and things, but without force and effort your learning remains unprofitable, and your best idea but an unproductive seed.

16. Success is not measured by what a man accomplishes, but by the opposition he has encountered, and the courage with which he has maintained the struggle.

17. Victories that are easy are cheap. Those only are worth having which come as the result of hard fighting and splendid endeavor.

18. Notwithstanding all the difference in the natural gifts of men, by which some are elevated to eminence and others kept in obscurity, or some tend to vice and others to virtue, it is the indomitable will and industry that some exhibit that gain for them their distinction.

19. Diligently and earnestly you must labor, or you can not stand side by side, in after years, with the men who have become distinguished for the important services they have rendered their fellow-men.

20. If earnestness does not put vitality into what you do, your listlessness may be a stumbling-block which, perhaps, will influence others to lead careless and aimless lives.

21. Produce! Were it but the pitifulest, infinitesimal fraction of a product, produce it. Whatsoever your hands find to do, do it with all your might.

22. The story of the race is crowded with examples of the power of talent, industry, determination and perseverance to conquer very great difficulties and misfortunes.

23. The highest goal of our endeavor is to so use all material things as to build noble character.

24. Not what one does, but what one becomes in the doing, is the true test of all endeavor.

25. A worth-while endeavor which calls forth all one's powers gives zest to life.

BOOK FOURTEEN

Part 12. The Present

Work for the good that is nighest;
Dream not of greatness afar;
That glory is ever the highest
Which shines upon men as they are.—*Punshon.*

1. It is important, while planning for the future, to beware how you slight the now of life. The present is the only time of which you are sure. You should use it, not with a prodigal's waste or a miser's stint, but with a wise determination to make every day yield something to the sum of your happiness and highest welfare.

2. Your truest wealth is probably lying at your feet, awaiting only the stalwart arm and dauntless will to seek and find. In yourself, and in the homely surroundings of to-day, lie hid the treasures for which elsewhere you shall seek in vain.

3. Nothing ought to be more inspiring than the thought that possibly just before you, in the dim and unforeseen to-morrow, whose voice is even now faintly calling to you through the lattice of to-day, awaits the great opportunity of your life.

4. Remember that you are building character every day, every hour. The choices you make in the circumstances in which you find yourself determine your character.

5. It is the outcome of every day's work that inspires you and determines the future.

6. He who is eager to be great and noble in the future must in the present be great and noble in thought as well as in deed.

7. The present is the raw material out of which you make whatever you will.

8. Act well at the moment, and you have performed a good action to all eternity.

9. The common life of every day, with its cares, affords ample opportunity for acquiring experience of the best kind; and its most beaten paths provide the true worker with abundant scope for effort and room for self-improvement.

10. What you are to-day is the index of what you will be to-morrow.

11. The seed you planted yesterday you are reaping the fruits of to-day.

12. To excel, to do a little better to-day than yesterday, is commendable.

13. He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.

14. Invest every moment in such a way that it will make the largest possible return in time and eternity.

15. Do not brood over the past, nor dream too much of the future, but seize the instant and get your lesson from the hour.

16. Make the most of every day as it comes.

17. No economy is so essential as the economy of time.

18. The present time has one advantage over every other —it is your own. Past opportunities are gone, the future ones are to come, but to-day's are yours.

19. "Look not mournfully into the past; it can not come back. Wisely improve the present; it is yours. Go forth to meet the shadowy future without fear and with a manly heart."

20. Present time is your most precious possession.

21. There should be no time like the present for the display of creative ability; for the very multiplicity of the achievements of the past in every field furnish just that much food for still greater achievements to-day.

22. True success comes through making haste slowly, in disciplining the soul to enjoy the innocent pleasures of a beautiful world, in making refinement and culture and character the ideals of existence, and in extracting from each moment of the day the happiness that is contained in it.

23. To-day's troubles look large, but a few days hence they will be overcome, and even perhaps forgotten.

24. The present is the living sum-total of all the past.

25. Whatever helps you best to-day is the help you need.

26. To-day is the to-morrow of which we longingly dreamed; make the most of it now that it is here.

27. If we meet the present with all the length and breadth of our faculties unselfishly adjusted to its opportunities, we will be in line for success.

CHARACTER

BOOK FIFTEEN

Part 1. Method

Order is Heav'n's first law; and this confest,
Some are, and must be, greater than the rest.—*Pope.*

1. As much as possible, throw your tasks into a certain method, by which means you will learn to improve every precious moment, and find an ever-increasing facility in the performance of your respective duties.

2. Method, unless based on nature's laws, never rises to greatness.

3. Of method this may be said: If you make it your servant, it is well, but it is bad if you are a slave to method.

4. Marshal all your ideals into a workable method.

5. A man is most successful in his pursuits when he is most careful as to his method.

6. The habit of working teaches method. It compels economy of time and the disposition of it with judicious forethought.

7. Take up the first important thing that comes to hand, and concentrate the mind on it until it is accomplished.

8. Best results are obtained by earnestness. If you can impress people with the conviction that you feel what you say, they will pardon many shortcomings.

9. Method and true order are not only useful in the lesser concerns of life, but necessary to success in the most important undertakings; it is by these that the powers and activity of the mind are turned to good account.

10. Accurate people are methodical people, and method is an important factor in character.

11. Every business man should be systematic and orderly; so must every housewife.

12. Method, which is the framework of business, is also of essential importance in the home. Work can only be accomplished quickly by method.

13. Method is essential, and enables the largest amount of work to be accomplished with a minimum of effort and time.

14. Men who lack method seldom accomplish in a large way.

15. Put yourself under stern and rigid discipline each day; be true to your best instincts and faithful to the daily task imposed on you; be animated with the high purpose of pleasing God rather than yourself.

16. There is great advantage in having your mind systematized, or accustomed to system. It is a mistake to try to do many things at once, for certainly none of them will be done well. Try one thing at a time, and do that thing well. It is the best general rule of conduct to follow.

17. If that which is first at hand be not instantly, steadily and regularly dispatched, other tasks soon accumulate, until affairs begin to press all at once, and no human brain can stand the confusion and the strain.

18. Order is heaven's first law, and something of heaven is brought into our lives when we have order in them.

19. Arrangement of tasks, with first things first, is an important idea, to be so imbedded in the mind that it works and controls you until method shows itself in whatever you undertake.

20. Work must be directed with intelligence and system.

21. Neatness in moderation is a virtue, but when it is carried to excess it shows littleness of mind.

22. You must strive after accuracy and order as you would after wisdom, or any other valuable thing you would attain.

23. Accuracy is the twin brother of honesty.

24. System is an arrangement to secure certain ends, so that no time may be lost in accomplishing them.

25. The man who would succeed must make the best use of all his resources.

26. The great difference between those who succeed and those who fail does not consist in the amount of work done by each, but in the amount of intelligence injected into the work. Many of those who fail most ignominiously do enough to achieve grand success, but they labor haphazardly, building up with one hand only to tear down with the other.

27. A man who does things at the time when they ought to be done is on the way to large achievement.

28. The habit of order should be acquired in youth.

BOOK FIFTEEN

Part 2. Originality

Though old the thought, and oft expressed,
'Tis his at last who says it best. —*Pope.*

1. The great emotions of life are none the less new because they have been felt by others before you. If a thought grows out of your own experience and meditation, it matters not how often it may have been expressed by others, it is none the less original to you.

2. There is no effort of science or art that may not be exceeded, no depth of philosophy that can not be more deeply sounded, no flight of imagination that may not be passed by strong and soaring wing.

3. There is always need of persons, not only to discover new truths, but also to commence new practices, and set the example of more enlightened conduct and better taste and sense in human life.

4. The popular demand is for men who can develop the world's material resources.

5. True originality consists in doing things well, and doing them in your own way.

6. Originality forces one out from the beaten path, encourages new and better ways of doing things, as well as devises new things to do.

7. There is very little chance for a young man to distinguish himself in the midst of tremendous competition unless he is original to some degree.

8. The creative energy which accomplishes things, the original, vitalizing force of achievement, must ever come from within.

9. It takes an original man, and a very strong one, to step to the front and attract the attention of his competitors.

10. The progress and improvement of civil society is founded, to some degree, in mechanical inventions.

11. What the world demands is originality. It admires the man who has the courage to lift his head above the

crowd, who dares to step to the front and declare himself in his own way.

12. Search out the things that need to be done better, or in addition to the obvious ones at hand. No business is so perfect in its details but that there is room for improvement.

13. Originality consists of being your best self and expressing it in all you say and do.

14. Originality is at a premium. The world makes way for the person with a new idea.

15. As long as there are no two persons exactly alike among the millions of human beings in the world, so long will it be possible to think thoughts and present ideas peculiar to yourself.

16. There are plenty of new ideas to be developed. All good things have not yet been done.

17. Be original in your methods, and lead rather than follow.

18. Originality consists not so much in presenting something that is actually new as it does in rearranging what you have gleaned from books and observation in such way as to make it practical.

19. The rising man must do something exceptional and beyond the range of his special department. He must attract attention by his originality.

20. No one is educated in any subject who can not produce something original.

21. One original thought, well expressed, will do more to prove you an educated person than all the borrowed ideas of the greatest minds the world has ever produced.

22. It is not so difficult to plant new truths as to root out old errors; for there is this paradox in men: they run after that which is new, yet are prejudiced in favor of that which is old.

23. Originality expresses itself in new applications of age-old truths and laws.

24. Meditation is essential to producing original ideas.

25. Better ways of doing things suggest themselves to the conscientious, thoughtful, studious worker.

26. Originality may make a person unattractive—it depends on how it is expressed.

BOOK FIFTEEN

Part 3. Decision

The spirit of a single mind
Makes that of multitudes take one direction,
As roll the waters to the breathing wind. —*Byron.*

1. One of the first things to learn in life is the power of quick, prompt and energetic decision, the decision which is not always coming up for reconsideration when opposing arguments are presented. It is better to make occasional mistakes by deciding too quickly, or by making a wrong decision, than to be always vacillating, hanging in the balance, not knowing what to do.

2. Quick penetration and intelligence, comprehension, the view of facts together, comparison, the mental power to set things side by side and perceive the greater, the wiser, the more effective of different plans or powers, sagacity, foresight of probable results—these seem to be the intellectual qualities which go with or precede those decisions which have secured success.

3. Calling on others to help in forming a decision is weakening. You must so train your habits as to rely upon your own powers, and depend upon your own courage, in moments of emergency.

4. The ability to plan quickly and to act wisely is one secret of success, for it enters largely into executive ability.

5. Without decision there can be no concentration; and, to succeed, one must concentrate.

6. Decision, strong and unyielding, has had much to do with the great successes which command admiration and excite surprise.

7. If you lack decision, you are ever at the mercy of circumstances and the puppet of stronger minds.

8. Half the misery and suffering of the world comes from weakness of mind and lack of decision.

9. Always be able to say "Yes" or 'No" decisively in matters of morals.

10. To be decisive on important occasions, you must keep poised.

11. Do not mistake stupid pride or obstinacy for clear-cut decision.

12. Decision, when untempered by unselfishness and unpoised by a wise, considerate, generous estimate of the rights of others, may quickly degenerate into sternness and severity.

13. There is need for coolness of manner and decision of action in all lines of business.

14. There is nothing else that will prevent a life from being tossed hither and thither like forming a habit of prompt decision, and thus putting oneself forever beyond the temptation of vacillation and from the lure of harmful influences.

15. As a rule, great decision of character is usually accompanied by great constitutional firmness.

16. The decided man, the prompt man, does not wait for favorable circumstances; he does not submit to events; events must submit to him.

17. Strong characters, who make their mark in the world, are always noted for quick and prompt decision. They weigh the situation carefully, make their choice, and then act.

18. Prompt decision and whole-souled action sweep the world before them.

19. Decision of character outstrips even talent and genius in the race for success in life.

20. Decision gives the power of standing firmly, when to yield, however slightly, might be the first step in a downhill course to ruin.

21. The positive man, the decided man, is a power in the world. No one can estimate the work that his energy will accomplish.

22. Decision of character will give to an inferior mind command over a superior one.

23. To be fixed and resolute, to be decided and firm, is only to be expected of those who have brains enough to come to wise conclusions.

24. To choose always the highest and best that we know at the moment, regardless of what it may seem to cost us, is to take the path of true success.

25. Acquire the habit of quick and stedfast decision.

26. Stubbornness must not be confused with decisiveness.

BOOK FIFTEEN

Part 4. Devotion

Build your castles in the air,
Build them high and strong and fair,
The while beneath foundation lay,
In loving service every day. —*Heron.*

1. We generally do well what we love to do.
2. Half-hearted service is always hard.
3. Duty makes us do things well; love makes us do them beautifully.
4. The successful man the world over is the one who loves his work, to whom it is a joy instead of a task.
5. You must love your work, and not always be looking over the edge of it, wanting your play to begin; and you must not be ashamed of your work, and think it would be more honorable for you to be doing something else.
6. You should clearly understand in advance that, if you do not have the capacity or love for work, there is no profession in which you can win success. But, having this, you will find great opportunities to make a name for yourself and to earn large pecuniary rewards.
7. Show strong, absolute whole-heartedness in whatever you undertake, and some degree of success will be yours.
8. Stick to your task, and carry it through. While the task is yours believe you were made for the place you fill, and that no one else can fill it as well. Put forth your whole energies. Be awake, electrify yourself, work. Once learn to carry a thing through in all its completeness and proportion, and you will find confidence in yourself growing, as well as the confidence of others in you.
9. The one-talented man who is in love with his work, who is enthusiastic over his vocation, will accomplish infinitely more in life than the ten-talented man who has not been touched by this divine spark.
10. Labor is best performed, not only in the expectation of pay, but because of a friendly interest and thankful spirit.

11. Put heart into your work. Do not look on it simply as a means of earning money.

12. No one, who is not in love with his work, need expect to attain important results. Coldness, lukewarmness and indifference are fatal to progress.

13. If you wish to accomplish something of worth, you must give your life, your energy, your enthusiasm to your work; you must concentrate all your powers on some occupation or profession.

14. Study successful men, and you will find that they did their work, not from a slavish hunger after emoluments, but from a genuine love of it and satisfaction in discharging its duties well.

15. Your heart must inspire what your hands execute, or the work will be poorly done.

16. The happiest hours of your life should be when you are working.

17. The first thing to do, if you have not done it, is to fall in love with your work, or else seek a work into which you can put heart.

18. Generally speaking, success is the result, and the laudable result, of absorption in your work.

19. The winner is he who gives himself to his work whole-heartedly while he works.

20. Devotion to high ideals, and an effort to make them real, gives zest to life all along the way.

21. Whatever you do, you should devote all your energy to it, and not allow your mind to wander, balance motives, or hesitate, for to hesitate is sometimes to be lost.

22. Many a person has been swept along to fame by devotion to a great cause.

23. Merely mechanical diligence is never enough; you must give yourself to your work. Devotion and loyalty to it are the conditions of improvement and real advancement; without them you do neither it nor yourself justice.

24. He who is perfect in devotion to God finds spiritual wisdom springing up spontaneously within himself.

25. You may advance in true wisdom and character more in one moment by an act of self-sacrifice and devotion than by years of intellectual study.

26. Choose carefully the object of your devotion.

BOOK FIFTEEN

Part 5. Industry

Toil and be glad! let industry inspire
Into your quickened limbs her buoyant breath!
Who does not act is dead: absorbed entire
In miry sloth, no pride, no joy he hath;
O leaden-hearted men, to be in love with death!
—*Thomson.*

1. Industry gives character and credit to the young.

2. The industry that prospers must be devoted to a given object, not fitful or easily daunted. Whatever it undertakes it must do heartily, as a pleasure, not as a task; thorough, not with a fainting zeal.

3. Some are born restless, active and energetic; others, slow and lethargic; but the latter may school themselves into useful industry.

4. In the ordinary business of life, industry can do almost as much as genius can do, and very many things which it can not do.

5. Industry is the best possible substitute for talent or genius.

6. God has stored the world with an endless variety of riches for man's needs, but He has made them all accessible only to industry.

7. The poor with industry are happier than the rich in idleness.

8. Industry takes a high rank as a virtue. By it you learn to reinforce the moments by the hours, and the days by the years. You learn how the ordinary individual can conquer great obstacles, and you develop some of the finest traits of character.

9. Never depend merely on your genius; if you have talent, industry will improve it; if you have none, industry will supply the deficiency.

10. Good appetite, good digestion and good sleep are the elements of health, and industry confers them.

11. Sloth makes all things difficult, but industry tends to make all things easy.

12. As idleness is the inlet to most evils, so it is by industry that the powers of the mind are turned to good account.

13. If you are industrious, you will never starve; for at the workingman's door hunger looks in, but dares not enter.

14. All that is called progress—civilization, well-being and prosperity—depends on industry diligently applied.

15. The spirit of industry, embodied in man's daily life, will gradually lead him to exercise his powers on objects outside himself, of greater dignity and more extended usefulness.

16. Industry conduces to longevity, and honest, earnest human endeavor tends to health of body, mind and soul.

17. Industry makes a continuous call on the judgment, the power of quick decision; it makes ready men, practical men.

18. There is no art or science that is too difficult for industry. It overcomes all handicaps and gives wings to all blessings.

19. Industry gives comfort and plenty and respect.

20. Close attention and painstaking industry always mark the true worker.

21. Those who constitute the successful business portion of the community, those who develop into great and useful men, were trained in their boyhood to be industrious.

22. One who has the courage to remain stedfast, and to rely on thrift and industry, is almost sure to achieve a degree of success.

23. Industry tends to prosperity.

24. Industry gives physical and mental strength, and awakens the intellectual energies which have characterized the brain of the intelligent laborer, of the inventor, of the discover, and, generally speaking, of the genius, so productive, so fruitful and so beneficial to the welfare and happiness of mankind.

25. Industry enables the poorest man to achieve some degree of honor, if not distinction.

26. Let those born without particular genius take courage, for well-directed industry and faithful effort will find opportunity to succeed.

27. Habits of industry acquired in youth will be valuable throughout life.

BOOK FIFTEEN

Part 6. Concentration

Whate'er your forte, to that your zeal confine,
Let all your talents there concentered shine;
As shallow streams, collected, form a tide,
So talents thrive to one grand point applied. —*Anon.*

1. Concentration calls, not necessarily for educated men, nor for talented men, nor for geniuses, but for men who are trained to do one thing as well as it can be done.

2. To be successful, you must possess aptitude for the particular work that engages you. You must love it for its own sake. If, loving it, you concentrate on it all your energies, you are reasonably sure to succeed, according to the measure of the business itself and of your own capacity.

3. There is no important work or calling that does not, with its main features and correlations, demand concentration and absorption, and the letting go, or never taking hold, to any great extent, of things of secondary importance.

4. The weakest living creature, by concentrating his powers on one thing, can accomplish something; the strongest, by dissipating his powers, may fail to accomplish anything.

5. If you practice daily concentration upon the small task that is yours, then, when something of larger proportion presents itself, you will be ready to meet it. You must not defer practicing concentration until something of importance arises, but must make yourself ready for it by practice in the every-day responsibilities.

6. Abide unflinchingly by a right choice, and in a little while your power of concentration will increase, and in time you will become satisfied with what you have chosen.

7. Versatile persons are usually weak, because they lack power to concentrate their talents on one point, and this makes all the difference between success and failure.

8. Too much concentration on any one subject may lead to narrow-mindedness.

9. It is the concentration of all the powers on a single purpose that wins success.

10. To succeed, a man must concentrate all the faculties of the mind on one unwavering aim, and have a tenacity of purpose which means death or victory.

11. If you want to do substantial work, concentrate; if you wish to give others the benefits of your work, condense.

12. You should commence life with some definite aim, and concentrate your powers on its achievement.

13. To be able to shut out from the mind all ideas irrelevant to the problem before it is an indication of a well-trained brain.

14. To think of one thing at a time is a mental quality rarer than it would appear to be, and one which has much to do with your success in life.

15. One of the secrets of a successful life is to be able to hold all of your energies on one point, to focus all of the rays of the mind on one place or thing at a time.

16. The moment you divide your attention you break your force. It is in the concentration of all your faculties that you become invincible.

17. Science joined with sound judgment, force, and stedfastness of will is called administrative power—the power to bring things to pass—and it is among the highest, the rarest and most valuable forms of human capacity. Without it, nothing great or good is ever done. Those who have it are the great controlling and constructive minds of the world.

18. All great lives have touched life at many angles, but have lived for one great object. All more or less are idealists, and rivet their thoughts on certain ideals seeming possible.

19. To be great, you must hold the mind firmly and persistently to one great aim.

20. Concentration develops with daily practice.

21. Concentration on an idea attracts new ideas to it from out of the universal supply.

22. Systematizing one's tasks is a great aid to concentration.

23. One thing at a time, and that one thing thoroughly done, is a means to developing the power of concentration.

BOOK FIFTEEN

Part 7. Thoroughness

If thou canst plan a noble deed,
And never flag till it succeed,
Though in the strife thy heart should bleed,
Whatever obstacles control,
Thine hour will come—go on, true soul!
Thou'lt win the prize—thou'lt reach the goal.

—*C. Macay.*

1. The bane of living is incompleteness.

2. The consciousness of thorough knowledge, the habit of doing everything to a finish, gives a feeling of strength, of supremacy, which takes the drudgery out of an occupation.

3. Never be satisfied with doing anything merely as well as may be required, but do it better, if possible.

4. To learn, and master, a few things is better than to know a little of many things; and the earnest student who goes slowly and surely will be the one who wins in the end.

5. Do everything entrusted to you, no matter how trivial it may seem, as well as it can be done.

6. A high-minded person will set his will against every form and phase of shirking, and will feel that whatever is worth doing at all is worth doing well.

7. Know your task; it is an interesting study, as well as one of major importance.

8. It is better to begin business with a small capital and an expert knowledge than with a big capital and no knowledge of the business.

9. There is great satisfaction in doing things just right. This sense of completeness, of things well done, has a salutary influence in strengthening character, and in bringing all the faculties into harmony, and in qualifying one for better and higher work.

10. The superficial man will be content with knowledge of the routine that has to do with his daily work, and the result will be commonplace mediocrity. The thorough man will be discontented unless he is always learning.

11. The complete mastery of an occupation will render even the dryest details interesting.

12. The more completely you master a vocation, the more thoroughly you enjoy it.

13. The world wants your best, and you should resolve early in life never to give anything but the best of which you are capable. Put your best thought, your best work, your best energy into everything you do. Make up your mind that you will never do anything by halves, no matter what others may do. Your life is worth too much to be thrown away in half doing things. Resolve always to do your best.

14. Be thorough. Bend all the best faculties of your mind to any task that is brought to your attention, and remember that quality, and not quantity, is the desideratum in success.

15. By thoroughly mastering any given branch of knowledge, you render it more available for use at any moment.

16. Take advantage of every point that will make your work successful and more permanent, even if you may be sometimes underpaid for it.

17. See every task entrusted to you through to a finish; do even the smallest thing as well as it can be done. Those who early in life acquire the habit of thoroughness will enjoy that peace of mind, that peculiar sense of contentment and satisfaction, which can only come from the consciousness of doing things completely.

18. First be master of what you undertake, and monetary rewards will then be likely to come to you.

19. Thoroughness is an indication of strength of character.

20. Everything that is well done leads up to a more difficult thing that stands waiting to be done.

21. Do not expect promotion if you fail to give the best there is in you.

22. Do not evade your work; do it thoroughly, and you will be on the way to success.

23. The life that is thoroughly imbued with high ideals will find these ideals expressing themselves in words and deeds.

24. You can acquire a reputation for thoroughness only by being thorough—and such a reputation is worth seeking.

BOOK FIFTEEN

Part 8. Energy

Not he who rests upon the glory won,
Not he who sighs to have his life-work through,
But he who, in the midst of what is done,
Impatient stands for what is still to do.

—*Montrose J. Moses.*

1. No matter how much ability you may have, or how clever, courteous or amiable you may be, if you lack energy, you will never accomplish much.

2. Energy without talent will accomplish more than talent without energy.

3. The possession of energy is not enough; it must be concentrated on some unwavering aim.

4. Decision and energy usually go together, but promptness to put them into execution is needed as well.

5. Energy of mind, like power in mechanism, if once generated, may be directed and applied to a variety of objects; but a lack of energy is a defect difficult to overcome.

6. Energy, without integrity of character, may only represent the embodied principle of evil. Very different is the man of energetic character, inspired by a noble spirit, whose actions are governed by rectitude, and the law of whose life is duty. He is just and upright in his business dealings, in his public actions, and in his family life. He will be honest in his words and in his work. He will be generous and merciful to his opponents as well as to those who are weaker than himself.

7. Given persistence, and energy soon becomes habitual.

8. Energy of will—self-originating force—is the soul of every great character. Where it is, there is life; where it is not, there is faintness, helplessness, despondency and lack of effort.

9. It is energy—the central element of which is will—that produces the miracles of enthusiasm in all ages. Everywhere it is the mainspring of what is called force of character, and the sustaining power of all great action.

10. To succeed, you need, more than anything else, to know how to apply your energy.

11. You must concentrate your energies to definite purposes in proportion as you wish to excel.

12. Energy may be turned to bad uses; but more good may always be made of an energetic nature than of an indolent and impassive one.

13. Energy is the force that moves the world. Even benevolence, love, grace, everything that is charming or admirable, is of less practical value than energy.

14. Ability without energy is like the engine without steam.

15. There are few things more beautiful than the calm and resolute progress of an earnest spirit. The triumphs of genius may be more dazzling, the chances of good fortune may be more exciting, but neither is so interesting or so worthy as the achievement of a faithful, steady and fervent energy.

16. The career of any great man remains an enduring monument of human energy.

17. Endurance and energy are the dual soul of worth, the true valor.

18. The results of human energy wait on definiteness and persistency of purpose. This calls for the long look forward that fixes the general aim of life, determining the profession or calling which each should choose.

19. The difference between success and failure consists not so much in talent as in energy.

20. Cleverness counts one point in the race to nine points for energy.

21. It is the duty of every man to devote his energies to the highest and best that he knows.

22. The zealous, energetic man unconsciously carries others along with him. His example is contagious and inspirational. He exercises a sort of electric power which sends a thrill through every fiber, flows into the nature of those about him, and stirs their energies to action.

23. Good health is a source of energy, and all effort should be exercised to maintain perfect health.

24. Clean living has much to do with abundant energy.

25. One's energies should be conserved for worth-while endeavors, not dissipated or frittered away.

BOOK FIFTEEN

Part 9. Perseverance

Yet nerve thy spirit to the proof, and blench not at thy chosen lot;
The timid good may stand aloof, the sage may frown—yet faint thou not,
Nor heed the shaft too surely cast, the foul and hissing bolt of scorn;
For with thy side shall dwell, at last, the victory of endurance born.
—*Bailey.*

1. Perseverance does not get thrown into a panic; it is not subject to fainting-fits. In its book of tactics there is no such word as retreat. Forward is on every page, but there is no retreat. It burns the bridges it has crossed. It knows nothing about backward movements. It does not run at the sight of a foe. It halts only to get breath. It rests only to rise in greater strength. It may have to go slowly, but it goes. Mountains of difficulty may be before it, but it knows how to climb over them.

2. It is usually the early days in a difficult undertaking which bring weariness and pain. These conquered by perseverance, the rest is comparatively easy.

3. Success in conquering the first pleadings of the siren, fickleness of purpose, who is of closer kin to laziness than one might think, lays the corner-stone of success in life.

4. Persistent people begin their success where others leave off.

5. Perseverance can sometimes equal genius in its results.

6. The chief difference between success and failure lies in the single element of staying-power.

7. There is no trait more valuable than a determination to persevere, when the right thing is to be accomplished.

8. No one will succeed in acquiring true decision of character without perseverance. A few feeble efforts, continued a day or two, or a week, are by no means sufficient to change the character, or form a good habit, or achieve any other great result. The efforts must be earnest, energetic and unremitting, and must be persevered in through life.

9. It does not matter how clever a young man may be, whether he leads his class in college or outshines all the other boys in his community, he will never succeed in the long run if he lacks this essential of determined persistence.

10. Although success is the prize for which most men toil, they have, nevertheless, often to labor on perseveringly without any glimmer of success in sight. They have to live, meanwhile, on their courage—sowing their seed, it may be, in the dark, in the hope that it will yet take root and spring up in achieved result.

11. Little by little must your capital stock of ideas, influence or wealth be built up, by economizing time and persistent work.

12. The persistent man does not waste time considering whether he is succeeding or not. The important question with him is how to push ahead, to get a little further along, a little nearer his goal.

13. All the performance of human art, at which men look with praise and wonder, are instances of the resistless force of perseverance.

14. Persistency of purpose is power. It creates confidence in others. Everybody believes in the determined man. When he undertakes anything, his battle is half won, because, not only himself, but every one who knows him, believes that he will accomplish whatever he sets out to do.

15. Conscientious persistence can not fail of its ultimate reward.

16. The lives of eminent inventors are illustrative of the quality of perseverance.

17. Much greater are the effects of perseverance than those of mere physical force.

18. There is not so much in knowing what is the best thing to do as there is in persistent adherence to the work you undertake.

19. When a man goes by "fits and starts and jumps," he may create more of a sensation, but he does not accomplish worth-while results nearly as surely as the man who keeps a steady pull and never lets up.

20. Perseverance is an admirable trait of character which any one who will may cultivate.

21. One can not begin too young to cultivate the habit of perseverance in worth-while endeavors.

BOOK FIFTEEN

Part 10. Economy

Man's rich with little, were his judgment true;
Nature is frugal, and her wants are few. —*Young.*

1. Study the virtue of economy. It enters into every phase of human affairs. It is as broad and deep as the sea. Practice it with cheerfulness and alacrity, as is its due. It contains the secret of the highest form of success, and is a great aid in the development of character.

2. Waste nothing—time, talent nor money.

3. In its narrow sense, the word "economy" has a somberness which makes it disagreeable, because it is generally associated with painful self-denial of those things which one most desires. But economy is a broad term as well as a scientific one, and it should be understood and practiced in its broadest and most effective sense. Rightly applied, it means getting the most good out of everything.

4. Economy does not require superior courage, nor superior intellect, nor any superhuman virtue. It merely requires common sense and the power of resisting selfish enjoyments.

5. No gain is so certain as that which proceeds from the economical use of what you have.

6. There is a dignity in every attempt to economize. Its very practice is improving. It indicates self-denial, and imparts strength to the character. It tends to produce a well-regulated mind. It fosters temperance. It is based on forethought. It encourages prudence. It gives virtue the mastery over self-indulgence.

7. Economy is of itself a great revenue.

8. It is not the amount made, but that which is saved, that indicates success.

9. There is an economy of time as well as of money. To spend hours in useless pursuits, or to suffer spare moments to slip by unimproved, is as truly wasteful as it would be to empty one's purse every now and then into the ocean.

10. As men become wise and thoughtful, they generally become provident and frugal, and yet remain generous.

11. Make no expense but to do good to yourself or others; that is, waste nothing.

12. The more the habit of thrift is practiced, the easier it becomes, and the sooner it compensates the self-denier for the sacrifices which it has imposed.

13. A thousand men win competence by quietly saving their spare money where one gets rich by reckless speculation.

14. Save without parsimony, spend without lavishness.

15. There is one sure sign of an ultimately successful man. His revenues always exceed his expenditures. He begins to save early—almost as soon as he begins to earn.

16. Increase your wealth by lessening your desires. Develop a capacity to do without extravagances.

17. Economy is very essential; if overdone, it leads a man to become miserly. He deprives himself of essentials, and perhaps little luxuries, that would make him more agreeable.

18. That kind of economy which verges on the niggardly is better than the extravagance that laughs at it. Either, when carried to excess, is not only apt to cause misery, but to ruin the character.

19. Do not squeeze out of your life and comfort and family what you save.

20. There is a dignity in the very effort to save with a worthy purpose. It gives prudence a triumph over extravagance; it gives virtue the mastery over vice; it puts the passions under control; it drives away anxiety; it secures comfort.

21. The habit of economy should be established in youth.

22. Economy must not be construed as stinginess; the truly economical are usually the most generous givers.

23. To spend a little less than one makes is to insure a competency in old age.

24. On general principles, debts should be abhorred, and, to safeguard against debts, it is well to make a habit of not buying until one has the money in hand.

25. Money saved is money easily earned.

26. One should be economical of another's time as well as of one's own.

BOOK FIFTEEN

Part II. Pluck

Pluck wins! It always wins; though days be slow
And nights be dark 'twixt days that come and go,
Still pluck will win. Its average is sure.
He gains the prize who can the most endure,
Who faces issues, he who never shirks,
Who waits and watches, and who always works.
—*Anon.*

1. Pluck is that element of character which enables you to keep the needle of your purpose pointing to the star of your hope.

2. The world admires plucky men. Blow them this way and that, and they only bend; they never break. Put obstacles in their way, and they surmount them. It is almost impossible to keep such men down. Trip one up, and instantly he is on his feet again; bury him in the dust, but at once he is up and at it again. Such men build cities, establish schools and hospitals, span the world with airships, cross the oceans with steamships, and fill the air with radio messages.

3. Pluck is opposed to cowardice. It does not belong to weak characters. You find it wherever anything worth doing is done, worth achieving is achieved. It can stand a shock without fainting. Pluck has done, and will continue to do, wonders.

4. Pluck has won all fame and all fortune. It has put the laurel on every brow that ever wore it.

5. Men, who study life most profoundly and incisively, say that it is pluck, and not luck, that wins in the world.

6. The man who makes a success of an important venture never waits for the crowd. He strikes out for himself. It takes nerve to do so. It takes a great deal of pluck, but the man that succeeds has both.

7. Nothing else, except honesty, is so much in demand as pluck. Everybody believes in it. They want a man who is plucky enough to attempt big things and persevere against all odds.

8. Pluck clears the track. People get out of the way of an energetic man, and grant him freedom of action.

9. Put pluck in the place of chance, and make a way. In every age of the world's history it has been repeatedly proved that this can be done.

10. Many have to encounter failure again and again before they succeed; but, if they have pluck, the failure will only serve to rouse their courage and stimulate them to renewed effort.

11. Unless you are deprived of all your faculties, you can do something worth while, if you will, with a staying mind and resolute will; put pluck in place of whatever is missing.

12. Most of the battles of life, moral and physical, have been won by men and women who have put pluck in place of popular approval and support, money or encouragement.

13. Even the privation of some important bodily sense, such as sight or hearing, has not been sufficient to deter courageous men from zealously pursuing the struggle of life.

14. The man who is considered equal to the occasion, master of the situation—who is known to have a large reserve force, and who is plucky—is the one who is sought after for great undertakings.

15. A man who is made of the stuff that succeeds may pull himself out of the most desperate and hopeless situations.

16. Men who have pluck will assert their personality, and rise in spite of a thousand adverse circumstances. You can not keep them down. Every obstacle seems only to add to their ability to get on.

17. Do not let the difficulties which are met in every vocation shake your purpose, neither let temporary despondency or disappointment daunt your courage.

18. Your greatest glory is not in never falling, but in rising every time you fall.

19. What you do in spite of circumstances, rather than because of them, is the measure of your success ability.

20. Pluck enables one to do and dare.

21. Pluck does not make one blind to difficulties; rather does it inspire a man to overcome them.

BOOK FIFTEEN

Part 12. Crowding

So man that thinks to force and strain
Beyond its natural sphere, his brain,
In vain torments it on the rack,
And, for improving, sets it back. —*Butler.*

1. No man should so utterly wrap himself up in one phase of work as to make him ignorant of what is going on about him in other fields, and especially should he guard against becoming a specialist in any line of business to the extent of ignoring other branches of the same general work.

2. Crowding, however practiced, is seldom necessary; it is resorted to by those especially who can not, or will not, learn to think.

3. A large proportion of the evils of the day is due to haste and hurry, and then worry comes in to complete the wreck.

4. No person should be obliged to work beyond his ability.

5. Excessive culture, without practical experience, tends to weaken a man and unfits him for life's tasks.

6. Moderation in the pursuit of business is necessary to success. Labor becomes a drudgery if this precaution is not observed, and that which was intended as a blessing for man becomes a curse.

7. The attempt to break a record has ruined many a young man.

8. The mind, like the atmosphere, has its saturation-point, beyond which its powers of absorption can not act.

9. To be safe is worth taking time.

10. The man who is always grinding, who keeps everlastingly at it, will ultimately become dull, stupid and narrow. His social faculties will die, and finally he will not be able to enjoy anything outside of the mechanical routine of his business.

11. Long-continued, intense mental exercise dulls the brain, disorders the digestion and makes general action of the whole organism sluggish.

12. It is a fine art to know what things should be allowed to be crowded out of the life.

13. Your interests and character are revealed in those things to which you give first time and thought.

14. Secondary things must be made subordinate to first things if success is to be achieved.

15. If you will persist in cramming your mind full of more things than you can possibly think about, mental dyspepsia and stagnation will be the result. Your mental energies will be dissipated over too wide a field, and you can not therefore be otherwise than superficial in whatever thinking you do.

16. If you are suffering from overfatigue, inferiority shows itself in everything you do.

17. Demand hours that do not strain vitality to the limit. You can shape your way of life to your income, but you can not shape your life to hours that exhaust you, for then you have no life left to shape.

18. A tired man is very different from a tired-out man, and there is a great deal in knowing whether your work is overdoing you or simply tiring you.

19. All you accomplish by stimulating or crowding the mind or body, when tired, is worse than lost.

20. It is a law of nature that the overdevelopment of any function or faculty, forcing or stimulating it, tends not only to ruin it, but the injury reacts injuriously on every other faculty and function.

21. Mental vigor is always impaired by overexertion at hard and long-continued labor, by irritation from frequent and unnaturally violent nervous impressions, by want of sleep, or by severe intellectual effort.

22. A man who lives to the limit of his vitality has no reserve of strength against accident or illness, and in the end the time saved by putting these minutes of leisure to business account is more than offset by the strain on eyes, nerves, muscles and mind.

23. Many good things must necessarily be crowded out of your life, and your character is largely determined by what you choose to keep and what you choose to let go.

24. There is always time for the things that you are obligated to do, but this necessitates system and order, a resolute putting of first things first.

CHARACTER

BOOK SIXTEEN

Part 1. Labor

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray—
"This is my work; my blessing, not my doom."
—*Van Dyke.*

1. Labor is the divine law of existence.

2. Labor shuts up the first avenue to dishonesty; it opens a broader field for the display of every talent; it inspires with a new vigor the performance of every social and religious duty.

3. The great majority of men, in all times, however enlightened, must necessarily be engaged in the ordinary avocations of industry; and no degree of culture which can be conferred on the community at large will ever enable them —even were it desirable, which it is not—to get rid of the daily work which must be done.

4. Nature works with him who works. And it ought never to be forgotten that, however rich or poor you may be, all that you eat, all that you wear, all that shelters you, is the result of some one's labor.

5. There is no operation of manual labor so simple, so mechanical, which does not require the exercise of perception, reflection, memory and judgment—the same intellectual powers with which the highest truths of science have been discovered and illustrated.

6. The man who paints a picture, writes a book, makes a law, creates a poem, is a "workingman" of the highest order; not so necessary to the community as the plowman or the mechanic, but not less important as providing for society its highest intellectual nourishment, and leading it onward and upward.

7. Without labor there can be no permanent success, no substantial and lasting achievement.

8. The object of all labor is to supply human wants; and want is the incentive to all human progress.

9. The law of labor is equally binding on genius and mediocrity.

10. Labor is not only a necessity, but it is also a pleasure. What would otherwise be a curse, by the constitution of your physical system, becomes a blessing.

11. Man not only obtains the gifts of nature at the price of labor, but these gifts become more precious as he bestows on them greater skill and cultivation.

12. Labor found the world a wilderness and made it a garden.

13. Labor is the condition of all improvement.

14. There is something wrong about the man who looks on manual labor as degrading.

15. Work is not only a discipline, it is an educator of character. Even work that produces seemingly small results, because it is work, is better than inactivity, inasmuch as it educates facility, and is thus preparatory to successful work.

16. Excellence is seldom, if ever, granted to man save as the reward of severe labor.

17. The highest good will be obtained when all the reasonable needs of civilized man are supplied with the least labor, for there will then be leisure for the cultivation of the higher arts.

18. He who is a stranger to industry may possess, but he can not enjoy; for it is labor which gives relish to leisure.

19. Even the so-called drudgery of the commonest laborer contributes toward the general well-being of society.

20. You must either work, or somebody must work for you.

21. Work is difficult in proportion as the end to be attained is high and noble. God has put the highest price on the greatest worth.

22. The working people are the true nobility. This includes those who work with their minds and those who work with their hands; and with these workers you should enroll your name, and honor it through life by being a worker—a producer, and not a mere consumer of what others earn.

23. Any work becomes dignified if we bring to it the spirit of willingness and of service.

BOOK SIXTEEN

Part 2. Opportunity

Ah! happy he who, knowing how to wait,
Knows also how to watch and work and stand
On life's broad deck alert, and at the prow
To seize the passing moments, big with fate,
From Opportunity's extended hand,
When the great clock of destiny strikes now!

—*Mary A. Townsend.*

1. The opportunity is in the man far more than in the place or the surroundings.

2. Do not wait for extraordinary opportunities; seize common occasions and make them great.

3. The man who seizes his opportunity and improves it, in any community or walk of life, prospers. The man who does not, fails.

4. Learn to look on every experience which comes to you in life as an opportunity, a new point of departure for something higher and better.

5. Make it the object of your life to look for, and avail yourself of, the opportunities of the day. Press close after the leaders; do not wait for the crowd. Be quick to know discoveries and to use them.

6. When opportunities do not seem to come to you, it is entirely possible to make them for yourself.

7. Opportunity comes to every one sooner or later, and it is indispensable that you be ready to take largest advantage of it.

8. Great opportunities not only come seldom into the most fortunate life, but they are often quickly gone.

9. To know opportunity is a rare and exquisite wisdom; a hundred arts and sciences are as nothing to it.

10. He who improves an opportunity sows a seed which will yield fruit in opportunity for himself as well as for others.

11. The opportunity to try is before every one, and he who fails to try, and try hard and long and earnestly, must not expect to achieve his aim in life.

12. God gives to all ability and opportunities enough to make them moderately successful. If you fail, it is your own fault.

13. Golden opportunities are nothing to laziness, but industry makes the commonest chances golden.

14. Develop your ability to the highest possible degree each day, and then you will be ready for your opportunity when it comes, or will be able to make one, if none offers.

15. Given the possibility, the right man can make his opportunity, and should do so, if it is not at hand, or does not come after reasonable waiting.

16. You can not expect that your whole life shall be made up of opportunities, that they will meet you at regular intervals as you go on, like milestones by the roadside, but you can be sure you will have your share.

17. Opportunity is open to every man according to his ability, his purpose and his patient industry.

18. Every season and every occasion makes its own imperious demand, and presents its peculiar opportunity of glorious victory or ignoble defeat in the great battle of existence.

19. Do not think that opportunity comes to others and not to you. Fortune visits every healthy, determined soul many times; but, if she does not find it ready for its opportunity, she snatches her gift away and presents it to another.

20. There is no difficulty in finding openings, if you only keep your eyes open.

21. If you will call your troubles opportunities, and let them teach you needed lessons, you will find some happiness in whatsoever circumstances you find yourself.

22. There are always possibilities, and there is no telling how high one, strictly attentive to business, and observing all the rules that govern it, may finally rise.

23. If you fill your present position, whatever it may be, full to overflowing; if you are faithful, careful and prudent; if you study the needs of the next higher step above you—you may soon take that step.

24. There is always something to be done that is awaiting the coming of somebody that can do it well.

25. "Age is opportunity no less than youth itself, though in another dress."

BOOK SIXTEEN

Part 3. Usefulness

Are you in earnest? Seize this very minute.
What you can do, or think you can, begin it. —*Goethe.*

1. Highest use is always attended with the greatest satisfaction—a benevolent provision of the Creator to stimulate the performance of these uses.

2. Usefulness of character depends more on faithfulness than on anything else.

3. The man who is useful is the man who is successful.

4. The more you know, the more you can do with less effort.

5. The majority of men are required to discharge the homely duties of life, and they have less need of genius than of intellectual industry and patient enterprise.

6. It is disreputable for any one in vigorous health and years, even of ample fortune, to be without employment.

7. Workingmen and workingwomen are the best class of persons in the world.

8. Education is of no value, talent is worthless, unless it produces something.

9. The purest pleasures lie within the circle of useful occupation.

10. Be fit for more than the thing you are now doing, and you will continue to grow in usefulness.

11. Even the meanest condition may be made useful, for the light set in a low place shines as faithfully as that set on a hill.

12. It is not how much a man may know that is of impotance, but the end and purpose for which he knows it.

13. Whatever your occupation or profession in life may be, it is desirable to create for yourself some other special interest.

14. Knowledge is not knowledge until you use it.

15. The mere resolve not to be useless, and the honest desire to help others, will in the quickest and surest way improve yourself.

16. The world honors utility, and has more use for the trained man that will work in harness than for the brilliant but ethereal fancies of a genius, that float idly on every changing current of the imagination.

17. It is good policy to do more than is required of you if you would advance. The able, industrious and clear-headed man is always in demand.

18. Thousands may be out of employment, but the man who can do things is usually in demand.

19. When the art of packing life with useful occupations is once acquired by practice, every working minute will be turned to account; and leisure, when it comes, will be enjoyed with all the greater zest.

20. The time surely comes, in the lives of most persons, when the highest human happiness is found in keeping busy.

21. The diligent man is quick to find employment for his leisure, and he is able to make leisure when the idle man finds none.

22. If your hands can not be usefully employed, attend to the cultivation of your mind.

23. Do not think it time wasted to submit yourself to any influence that will bring upon you any noble feeling.

24. Choose some honest task, and do it, no matter what. Keep doing anything you can get, until you can get what you want.

25. Constant useful occupation is wholesome, not only for the body, but for the mind. Even any ordinary drudgery is better than idleness.

26. Only the man who is trained to help himself can be helpful to others.

27. Never ask another to do for you what you can just as well do for yourself. To depend on others has a tendency to enervate the mind and weaken the active powers.

28. One who is cheerful is pre-eminently useful.

29. You should be active, ready for any and every emergency.

30. No one can be really strong, gentle, pure and good without the world being better for it, without some one being helped and comforted and strengthened by the very existence of that goodness.

CHARACTER

BOOK SIXTEEN

Part 4. Vocation

All the world's a stage,
And all the men and women merely players:
They have their exits and their entrances,
And one man in his time plays many parts.
—*Shakespeare.*

1. One of the greatest questions a human being is ever called on to decide is the choice of a career. It affects the entire character and destiny.

2. All work should lift up, and not hold down; it should make free, and not enslave; it should ennoble, and not degrade.

3. Do not choose your life-work solely for the money that you can make by it. It is a contemptible estimate of an occupation to regard it as a mere means of making a living.

4. As a rule, a man takes pride in his occupation when he feels that his whole nature is in harmony with it, when all of his faculties give their full consent to what he is doing.

5. It is not to the value of your services you should look, but to the opportunity offered.

6. Live in your occupation or profession so as to ennoble it while you stay in it. When the nobleness ceases, let the occupation or profession cease.

7. Choose an occupation which will develop you, which will elevate you, which will give you a chance for self-improvement and promotion and for service to others. You may not make so much money, but you will be more of a man, and manhood is above riches.

8. You should choose an occupation which will call out the noblest, the strongest, in you, and challenge all your powers.

9. Character, power and constant growth toward a higher life are the great ends of human existence. Your calling should be the school of life, the developer, character-builder, that which should broaden, deepen and round out into sym-

metry, harmony and beauty all the God-given faculties within you.

10. The crowning fortune of a man is to be born to some pursuit which keeps him in employment and interest and happiness.

11. Whether a life is noble or ignoble depends not so much on the calling which is adopted as on the spirit in which it is followed.

12. A man's business does more to mar or make him than anything else. No man feels himself a man who is not doing a man's task.

13. In selecting the life career, it behooves one to be conscientious, to be careful in taking account of the predilection of talent and probable opportunity for service.

14. If your vocation be an humble one, elevate it with your contribution of manhood to it. Put into it brains and heart and energy and economy. Broaden it by originality of methods. Extend it by enterprise and industry. Study it as you would a profession. Learn all you can about it. Concentrate your faculties on it, for the greatest achievements are reserved for the man of single aim, in whom no rival powers divide the empire of the soul.

15. A vocation ought to be selected in which there is a prospect of making more than a mere living. It is ennobling to feel, as you advance in life, that you are laying up something for old age, not only for your own subsistence, but for religious and philanthropic purposes as well.

16. As the calling dignifies the man, so the man much more dignifies his calling.

17. Work and love; that is the body and soul of the human being. Happy he where they are one.

18. The most unhappy people in the world are those who have not found their place in the work of the world.

19. Your occupation has much to do with your development and destiny.

20. Choose that occupation which focuses the largest amount of your experience and taste.

21. A man can not succeed when his whole nature is entering its perpetual protest against his occupation.

22. Parents may desire and advise a certain vocation for their child, but the child should be privileged to make the final choice.

BOOK SIXTEEN

Part 5. Business

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows, and in miseries.

—*Shakespeare.*

1. Business qualities have indeed a very large field of action. They mean aptitude for affairs, competency to deal successfully with the practical work of life—whether the spur of action lies in domestic management, in the conduct of a profession, in trade or commerce, in social organization, or in political government. And the training which gives efficiency in dealing with these various affairs is, of all others, the most useful in practical life. Moreover, it is the best discipline of character, for it involves the exercise of diligence, attention, self-denial, judgment, tact, knowledge of and sympathy with others.

2. The path of success in business is invariably the path of honesty and common sense.

3. The business community demands well-trained minds, capable of grasping details and carrying out instructions in a correct and orderly manner.

4. A sacred regard for the principles of justice forms the basis of every transaction and regulates the conduct of the upright man of business.

5. If in business such methods are practiced, if such aims are followed as destroy the character of the man, however great the returns in money, it is worse than a failure.

6. The young man who would succeed must have a keen eye for the best facilities for doing business, for the most ingenious devices, or he will soon find himself drifting to the rear.

7. Business is a combination of daring adventures and conservatism. Experience and a good head must determine how far to go in either direction.

8. The qualities of mind which enable a man to grow prosperous in business are, to a certain extent, inherent in

character, but may be cultivated. If the natural bent is not there, the possibility of success is always less, and a mere inclination for a commercial life were better abandoned if the stronger talent with a possibility of success manifests itself.

9. The young man who is seeking a sound business education must make up his mind to follow a disciplined course of life, to wait patiently while working hard, to begin modestly before rising high, to eschew the pleasant indulgences which waste time, strength and money, and to take his place in the world of men, not as a rival and a bully, but as a comrade and coworker.

10. Essential elements of success in business are adaptability to the calling, hard work, strict attention to business and honest dealing.

11. The young man starting in business must be resourceful, and quick to meet an emergency, if he would succeed.

12. Sooner or later every business man finds that persistence, patience in mastering the details in his business, and hard work are necessary to his success.

13. A young man is handicapped in business life if he is not in excellent physical trim, or neglects to keep himself in such condition.

14. Attention, application, accuracy, interest, method, punctuality and dispatch are the principal qualities required for the efficient conduct of business of any kind.

15. Business habits, cultivated and disciplined, are found useful in every pursuit—whether in politics, literature, science or art.

16. Successful business men are those who are striving to render the best service to others.

17. The business world is full of prizes for the brainy man, and education will teach such a one to use his brains to the best advantage.

18. Habits of business do not relate to trade merely, but apply to all the practical affairs of life—to everything that has to be analyzed, to be organized, to be provided for, to be done.

19. It is a good habit to acquire early, that of tending to one's own business.

20. Business before pleasure is a safe rule.

BOOK SIXTEEN

Part 6. Surroundings

We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling,
To be living is sublime. —*Anon.*

1. Accident, chance, environment, location of birthplace, poverty, lack of early opportunities or education, generally have more to do with your position in life than free choice.

2. A noble, high-minded, honorable man can elevate his surroundings, however humble they may be.

3. Instead of changing yourself to conform with your surroundings, you may make your surroundings take on your hue, and you see in them only the reflection of yourself.

4. If your environment impedes your progress, rise above it.

5. Improve yourself, and let your surroundings be determined by an improved manhood.

6. What your social life-work may be will depend largely on surroundings and opportunity.

7. While it is true that surroundings have much to do with conduct, environment with success, it still remains a fact that your deeds find only their occasion in the conditions of life; the cause is in the character.

8. Circumstances only affect, they never create character. You determine your surroundings, and never the surroundings you.

9. Give a man power, and a field in which to use it, and he must accomplish something. He may not become all that he desires and dreams of, but his life can not be a failure.

10. Man is formed through the forces and action of such apparent needs and necessities as his peculiar surroundings make. A strong, manful, self-reliant character can no more spring from surroundings where little personal effort is required than a flow of water from a dry fountain.

11. It is part of your nature, and wholly within your power, greatly to change and to take advantage of your

cincumstances, so that you can rise superior to your natural surroundings by a power within you which is stronger than your surroundings.

12. Surroundings which men call unfavorable can not prevent the unfolding of your powers.

13. While it is true that your circumstances or environments do affect you in most things, they do not prevent your character growth.

14. God is responsible for the manner of a man's success, because that is largely determined by his surroundings; but, for the success itself, the man alone is always and everywhere responsible.

15. Men are molded by their surroundings and become transformed into the likeness of their outlook unless very strong-willed.

16. Every person is affected, more or less, according to the strength of his individuality, by his environment, which seems to be not always of his own choosing, yet is governed by the law of cause and effect.

17. There is something in circumstances, but, as a rule, the best man does win the best place, and persistent merit does succeed.

18. A constant struggle, a ceaseless battle to bring success from inhospitable surroundings, is the price of all great achievement.

19. It may be true, in rare instances, that circumstances make the man. On the other hand, it is more often true that the man makes the circumstances.

20. The best men do not always get the best places; circumstances seem to have a great deal to do with position, salaries and station in life, yet the real cause lies within.

21. What seem like accidental occurrences sometimes show you your true bent, your real work in the world, and determine your course in life.

22. Never fancy you could be something if you were only in different surroundings. The very things you most deprecate as fatal limitations are your opportunities to develop new powers.

23. We are in the surroundings best suited to the development of our inner life.

24. The outer circumstances reflect the inner man, whether we like to admit it or not.

BOOK SIXTEEN

Part 7. Competition

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night. —*Longfellow.*

1. Competition is one great law of success. In the educational world, competition is a great and powerful factor.
2. An educated man, with proper staying-power, will stand the best chance of success in the business world.
3. In proportion as you are hard pressed in competition, it is of the sternest necessity for you to choose the right aim, so as to be able to throw the whole of your energy and enthusiasm into the struggle for success.
4. Life should always have enough competition to keep the edge tools of the brain sharp and bright.
5. Opposing circumstances create strength.
6. The moment man is relieved of opposition or friction, that moment he often ceases to struggle, and therefore ceases to grow.
7. There is no possible success without some opposition as a fulcrum; force is always aggressive and crowds something.
8. It is the difficulties that keep out unworthy competitors.
9. If competition troubles you, work away; your competitor is but a human being like yourself.
10. He that wrestles with you strengthens your nerves and sharpens your skill.
11. Your antagonist is your helper.
12. Post yourself thoroughly on your competitor's side of the question as well as your own.
13. No one can engage in any work without incurring some opposition, and this develops his strength.
14. Competition demands application and diligence, if you would not be beaten.
15. Opposition gives greater power of resistance.
16. A man's enemies are often the making of him.

17. Possibly your enemy has some virtues which you need.

18. A good man will, as much as possible, strive to be shaken out of himself, and learn to study the excellences of persons and parties to whom he is naturally opposed.

19. The educational advantages of money-making, the planning this way and that to make a profit, the exercise of foresight, spurring the imagination and the reasoning faculties, the constant daily rubbing of wit against wit—these are factors of self-education which competition teaches.

20. You get needed training in coming in contact with successful men. Your wits are sharpened.

21. The perpetual attrition of mind on mind rasps off the rough edges and gives polish to character. It teaches patience, perseverance, forbearance and application. It teaches method and system by compelling you to crowd the most possible into every day and hour.

22. It is ever the survival of the fittest: the stronger use the weaker, and the unfit become extinct.

23. The highest working qualities are best trained by active and systematic contact with others in the affairs of daily life.

24. The living principle of constant work, of abundant occupation, of practical contact with men in the affairs of life, has in all times been the best ripener of the energetic vitality of strong natures.

25. It is by mixing with the world that you find your chief sphere of duty, that you learn the discipline of work, and that you educate yourself in that patience, diligence and endurance which shape and constitute character.

26. By mixing with the world, you encounter the difficulties, trials and temptations which, according as you deal with them, give color to your entire after life; and there, too, you become subject to the great discipline of suffering, from which you learn far more than from the safe seclusion of the study or the cloister.

27. You may always seek to break your own record.

28. You owe much to any person who rouses you to largest endeavor.

29. Co-operation in good works is better than competition.

BOOK SIXTEEN

Part 8. Talents

Talents angel bright,
If wanting worth, are shining instruments
In ambition's hand, to finish faults
Illustrious, and give infamy renown. —*Young.*

1. Natural talents are not to be depreciated, nor should they be neglected. Cultivate them, render them serviceable at all times and on all occasions, not confining their usefulness merely to great emergencies.

2. A young man ought to succeed in any occupation for which he has a natural talent, and which permits him to be honest in his dealings.

3. The safest plan is to improve the talents which you are sure you possess.

4. Cleverness will aid talent, but without cultivation and direction it only makes the failure of its possessor more conspicuous.

5. We may not be responsible for the talent which we have, but we are responsible for its use.

6. You may bury your talents, but they do not stay buried. Somewhere, some day, they will rise up and demand their rights.

7. Nature neither gives nor withholds her natural talents as an excuse for aimless work. She does not place the mark of genius on the brow as an especial seal of God's approval, except as it accomplishes results that He commends.

8. First-class talent is always in demand.

9. Talent is by no means rare in this world, nor even is genius.

10. Every one has some natural aptitude.

11. The talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame.

12. A small talent, if carefully cultivated and rightly used, may reach the goal of success just as surely as a great one.

13. Those who fail, as a rule, desert the line of their talent, and do not stick to what nature intended them to be and do.

14. No man ever made an ill figure who understood his own talents, nor a good one who mistook them.

15. You have some gift peculiarly your own—find it and use it.

16. The barriers are not yet erected which shall shut out aspiring talent.

17. Talent, developed and used, will not long remain uncompensated.

18. To encourage the cultivation of talents and gifts possessed by everybody, in greater or less degree, to the best of your individual ability, without reference to rewards, is your paramount duty.

19. Do not mistake mere liking for talent.

20. It takes superior talents to do big things, even when the means are at hand.

21. Everybody is endowed with one or more talents; it remains with each one to decide whether or not he will develop them.

22. Whatever you are by nature, keep to it; never desert your line of talent.

23. Well-matured and well-disciplined talent is always sure of a market, but it must not cower at home and expect to be sought for.

24. You must seek to discover the bias of your nature, and not wait for the proclivity to make itself manifest.

25. It is often by mixing freely with others that you can form an estimate of your own capacity.

26. Do not fail to play well your part for whatever part in life you may be cast.

27. What one lacks is often not more talents, but more purpose with those one possesses.

28. What you like to do best of all, that you should do and try to do better than any one else. That is legitimate emulation.

29. Talent usually reveals itself quite early in life, though it may take many years to bring it to perfection.

30. Dedicate your talents to the service of humanity, and a place in the great scheme of things will be found for them.

BOOK SIXTEEN

Part 9. Merit

There's a charm in independence—
To feel that you have won
The prizes due to merit
By the labor you have done;
To feel that, single-handed,
While your neighbor stood aside,
You have gained the meed of courage,
The reward of honest pride. —*Anon.*

1. The passport to success is merit. If you are earnest, persistent and self-reliant, you will succeed by your own merit, whether you are helped or not.

2. Every employer is on the lookout for marked merit, and, even if he does not recognize your superior effort, others will, and you will soon find your proper place.

3. Accuracy in details should be attempted, as it is a badge of merit; and any one with a reputation for its constant practice will gain the confidence of others and win his way where another with known careless habits will fail.

4. No man can stay on top simply because he is put there. His rating will be determined by his ability and his performance.

5. Employers are as anxious to get good service as workmen to obtain good employment.

6. After giving luck all possible credit, in the long run and with few exceptions, real merit wins.

7. Merit procures the esteem of men of sense.

8. A rich boy may get and hold a place on account of his wealth or influence, but merit alone will enable a man to hold the respect of his coworkers.

9. Merit, as a rule, gets the reward.

10. If the possessor of capacity sought to hide himself, he would be discovered and induced to employ his ability for the benefit of those who need it.

11. Where success depends on merit, instead of favor, as it always should, intelligence, industry and honesty are the most necessary qualities.

12. There is really no more personal merit attaching to the possession of superior intellectual powers than there is to the succession to a large estate. The merit comes from the use of the powers or of the estate.

13. When a big work is to be done, when the big position is to be filled, it is the man of merit that is sought.

14. There is but one straight road to success, and that is merit.

15. This is a busy world, and many men prefer to take a man at his own estimate until he proves himself unworthy.

16. It is not capital that your superiors require; rather is it the man who has proved that he has the business ability and habits which create capital.

17. The commercial world bows to the successful business man. Even in the remotest hamlet the hustler is admired.

18. Capacity never lacks opportunity. It can not remain undiscovered, because it is sought by too many anxious to utilize it.

19. The great distinction should be remembered that, while money can buy quantity, there is something beyond its limitations, and that is quality.

20. There is no service so low and simple, neither so complex and high, in which the young man of ability and willing disposition can not readily and almost daily prove himself capable of greater trust and usefulness.

21. Nothing has more to do with forming a strong character and ability of a high order than constant cultivation of a love of excellence.

22. Though the reputation of men of genuine character may be of slow growth, their true qualities can not be wholly concealed. They may be misrepresented by some and misunderstood by others, misfortune and adversity may for a time overtake them, but with patience they will eventually inspire the respect and command the confidence which they really deserve.

23. If your character merits a good reputation, in time you will have one.

24. If success does not come to one whose work seems to merit it, it may be that something in manners or disposition is the cause of lack of recognition.

BOOK SIXTEEN

Part 10. Deserts

The tissue of the life to be
We weave with colors all our own;
And in the field of destiny,
We reap as we have sown. —*Whittier.*

1. Conduct yourself so as to deserve the best that can come to you, and the consciousness of your own proper behavior will keep you in a spirit prepared to receive the best.

2. He alone is to be trusted who possesses that priceless, peerless treasure—good character.

3. In the long run, a man will rise and prosper in almost exact proportion to his real value to the business world. He will rise or fall according to his ability or lack of it.

4. Some prize is open to every one who deserves it.

5. It is not the salary, but the man who draws it, that is at fault if the salary continues small.

6. The difference in the lives of men is not in any great degree due to the difference in their opportunities; it is due to the difference in the men themselves.

7. You may be pretty certain that persons whom all the world treats ill deserve to large degree the treatment that is given them.

8. For those who have the energy, the perseverance and knowledge there is a ripe harvest always waiting.

9. A man's opportunity usually has some relation to his ability. It is an opening for one of his talents and means. It is an opening for him to use what he has, faithfully and to the utmost. It requires toil, self-denial and faith.

10. Every employer has his eyes on the brightest, the most energetic and the most determined youth, and will generally advance him when the opportunity comes.

11. If the job be long, the pay will be proportionately greater; if the task be hard, the more competent you must be to do it.

12. First deserve, and then desire. Deserve success, and it will come.

13. Qualities that make men really valuable are recognized, and the places to be filled are seeking men to fill them.

14. The confidence and approbation of your fellow human beings is one of the highest premiums placed on doing good and being good.

15. The first requirement is to be fitted for better and higher things; the second is to attain them. Preparation comes by painful steps and slow; promotion comes frequently to the earnest man as a surprise.

16. No honest, heroic work ever failed of reward. It may not be the particular reward that the worker set out to win, but something richly worth the toiling for is bound up with all labor, for this is one of God's beautiful laws.

17. What ought rather to be rewarded is the endeavor, the struggle and the obedience; for it is the youth who does his best, though endowed with an inferiority of natural powers, that ought, above all others, to be encouraged.

18. The world is always hunting for efficient men, a man who can do things, a man with executive ability, a man who has transmuted every bit of his knowledge into practical power and has learned to use it with great energy on whatever he undertakes; this is the kind of man who is always in demand.

19. Too many young persons enter on the business to which they are assigned in a languid, half-hearted way, and do their work in a slipshod manner; the consequence being that they inspire neither admiration nor confidence on the part of their superiors, and cut off many chances of success.

20. Every man is likely to overrate his own importance. His friends flatter him, and his own heart still more. The judgment of his enemies, though more severe, is more likely to be correct.

21. Intelligent, persevering effort is sure to meet with reward.

22. The highest reward of sincere, painstaking, conscientious effort is in what the worker becomes in the putting forth of such effort.

23. There is a cause for every condition in which we find ourselves, and that cause is within, whether we like to admit it or not.

24. Our thoughts have much to do with determining our deserts.

BOOK SIXTEEN

Part II. Success

Success it is
To front the angry tumult of the world
With right for comrade; faithfully to work;
To wear contentment shining on the brow.
—*Amos R. Wells.*

1. Exceptional intellectual ability is not needed to secure success. Average men run the business affairs of the world, and the highest places are at the command of such men, provided that they display fidelity, industry and intelligence, and are vitalized by character.

2. There is nothing which has such a magical effect on the brain, the nervous system, the entire being, in fact, as the consciousness of achieving that on which one's heart is set. Achievement acts like a tonic on the whole system, it quickens the circulation, stimulates the digestion, and enlarges hope.

3. Success is the accomplishment of the laudable life-purpose of a man of natural or cultivated parts, who has found an object in life worth living for, and has worked honestly and perseveringly to attain it.

4. True success is many-sided, and consists in the symmetrical development, to the highest possible extent, of all the higher qualities of one's nature.

5. The men who, in addition to success in business, accomplish the most in promoting the common good of all and in improving character are the real representatives of success.

6. From the humblest craft to the most exalted, in order to succeed, it is requisite to have intelligence and brains, and application and perseverance.

7. Genuine success is the kind that is helpful to others as well as to the one who is striving for it.

8. Success is rightly to be expected, and waits your winning in far more cases than you realize.

9. True success depends upon the character you build while seeking your goal.

10. Keep steadily before you the fact that all true success depends primarily upon yourself.

11. Success worth the having is not merely making money; it is the keeping of a fair name and clear conscience in doing it, and living for something better than gain.

12. A worthy life is the best success, whether it is attained by wealth or poverty.

13. The man who does the very best he can under all circumstances, who makes the most of his ability and opportunities, who helps his fellow-men whenever it is in his power to do so, who gives the best of himself to every occasion, who is loyal and true in his friendships, kindly, charitable and magnanimous toward all, and who keeps his faith in God, is a successful man.

14. Success is growth, is expansion, is the unfolding of the divine nature of man, of all that is godlike within him.

15. There is really very little connection between the accumulation of money and real success.

16. Success does not run to meet you. It is you who must run to meet success. Persistent, earnest endeavor; observance of all moral laws; a willingness to imbibe knowledge and information; alertness, affability, pleasantness and tact—are necessary qualities.

17. Any man is successful who does well what comes to his hand, and who works to improve himself so that he may do it better.

18. Pure, upright living and steady devotion to principle are the surest foundations of any success worth having.

19. Success lies not in achieving what you aim at, but in aiming at what you ought to achieve. There may be so-called success which is really a failure, and a failure which is truly a success.

20. He is really the most successful who enriches his country the most, who gives himself with his money, who opens wider the door of opportunity to those about him, whose beneficence and kindness enrich his neighbors, and whose character is above reproach.

21. The success of achieving a large fortune is not so much to be desired as that which is involved in character-building while the fortune is being made.

BOOK SIXTEEN

Part 12. Luck

There's a divinity that shapes our ends,
Rough-hew them how we will. —*Shakespeare.*

1. All successful men have agreed in one thing: their belief that things go not by luck, but law.

2. Notwithstanding all that is said about lucky hits, the best kind of success in every man's life is not that which comes by accident.

3. Luck never brightens the mind, never purifies or ennobles the heart, never sweetens the cup of bitterness, never softens the heavy hands of poverty, and never lightens the oppressive burdens of life.

4. Business success is never attained through luck, but is due to energy and foresight, good, sound judgment and ambition.

5. Except in rare instances, luck has nothing to do with success. It is not the stroke of genius, but just the exercise of plain, plodding common sense, oftentimes the persistence in monotonous drudgery.

6. No man ever prospered by luck, unless it was the luck of working hard and maintaining honor and integrity of character.

7. Rarely is there luck for idle, dawdling, nerveless men and women.

8. Men of force and grit, men who are not afraid of hard work, never complain of luck.

9. Accidental circumstances are nothing, except to men who have been trained to take advantage of them.

10. Shallow men believe in luck. Strong men believe in the law of cause and effect.

11. What you do not seek you rarely, if ever, find.

12. A good character, good habits and iron industry are impregnable to the assaults of ill luck.

13. There is no luck for all practical purposes to him who is not striving and whose senses are not all eagerly attent. What are called accidental discoveries are almost

invariably made by those who are looking for something.

14. The lucky man is the man who sees and grasps his opportunity.

15. Luck is often another word for good management in practical affairs.

16. Those who look into practical life will find that fortune is usually on the side of the industrious, as the winds and waves are on the side of the best navigator.

17. Things over which you have no control do sometimes appear to help to win in the race of life.

18. There is an amount of luck in the amount of success which crowns the efforts of different men; but it will usually be found that the sagacity with which the efforts are directed, and the energy with which they are prosecuted, measure pretty accurately the luck contained in the results achieved.

19. To be thrown on your own resources is to be cast into the very lap of fortune.

20. Knowledge, energy and push annul bad luck.

21. Only he who determines to rise superior to what is commonly meant by fate will ever achieve great success.

22. Fortune always finds those who are prepared.

23. Fate recedes as knowledge advances.

24. You carry your destiny in your own choices.

25. Many a robust, magnificent nature has been hopelessly withered and shriveled by the hot blast of so-called good fortune.

26. Fate is the result of your past choices; destiny is determined by your present choices. Fate you can not control; you can control destiny.

27. Virtue and happiness and character are commodities too precious to be the sport and traffic of fortune.

28. Nearly all successful men know that they are the causes of their own success. They have not waited around for luck to turn up and help them.

29. Diligence is the mother of good luck.

30. "The breaks of the game" seem to be luck; but, if thoroughly analyzed, they are usually found to be governed by the law of cause and effect.

31. Bad luck has a way of discovering those who are expecting it.

CHARACTER

BOOK SEVENTEEN

Part 1. Misfortune

Nothing is a misery
Unless our weakness apprehend it so;
We can not be more faithful to ourselves,
In anything that's manly, than to make
Ill fortune as contemptible to us
As it makes us to others.

—*Beaumont and Fletcher.*

1. It is in misfortune that the character of the upright man shines forth with the greatest luster; and, when all else fails, he takes his stand on his integrity and courage.

2. When things go hard with you, when everything seems to go against you, when you are thwarted on every side, when the sky is dark and you can see no light, that is just the time to exhibit your mettle. If there is anything in you, adversity will bring it to light.

3. Afflictions often prove but blessings in disguise.

4. A well-balanced mind is the best remedy against affliction.

5. In the experience of life, it is found that the wholesome discipline of adversity in strong natures usually carries with it a self-preserving influence.

6. The great danger in adversity is that you permit yourself to be narrowed and soured in your feelings, instead of broadened and mellowed.

7. Adversity means different things to different persons. The quality of the man weighs as much as the quality of the happening.

8. To be worth anything, character must be capable of standing firm in the world of daily work, temptation and trial, and able to bear the wear and tear of actual life.

9. Affliction is a school of virtue. It often corrects levity and interrupts the confidence of sinning.

10. Adversity has the effect of eliciting talents which, in prosperous circumstances, would have lain dormant.

11. Rashness is the faithful, but unhappy, parent of misfortune.

12. There is a fatality often about the circumstances which come to us, but we are all free to make the most of them.

13. He that has never known adversity is but half acquainted with others or with himself.

14. The first lesson in the art of living is to learn the value of misfortune.

15. There are natures which blossom and ripen amidst the trials which would only wither and decay in an atmosphere of ease and comfort.

16. It is not prosperity so much as adversity, not wealth so much as poverty, that stimulates the perseverance of strong and healthy natures, rouses their enegry and develops their character.

17. None can expect exemption from trial and vicissitude, and when these misfortunes come they should be encountered with a brave spirit and a determination to deserve better for the future.

18. There is a close kinship in trouble. There are no aristocrats on board sinking ships; every man is then taken for what he is practically worth.

19. Adversity exasperates fools, dejects cowards, draws out the faculties of the wise and industrious, puts the modest to the necessity of trying their skill, awes the opulent and makes the idle industrious.

20. Evils are more to be dreaded from the suddenness of their attack than from their magnitude or their duration.

21. Adversity borrows its sharpest sting from impatience.

22. You can not escape from responsibility and labor —it is the destiny of humanity. Those who shirk from facing trouble find that trouble comes to them again and again until they learn well the lesson it has to teach.

23. It takes will-power, in the face of greatly depressing circumstances, to turn the face sunward and to find the silver lining behind the clouds that hang like a pall over the present; but it can be done and must, and this not only for yourself, but for others who are weakly waiting to see whether you will face the blast, or be bowed and torn by it, before they decide which course to take.

24. Whatever misfortune you face, you may be sure that others have faced it before you—and faced it bravely. Will you do less than they?

BOOK SEVENTEEN

Part 2. Failure

Not all who seem to fail have failed indeed;
Not all who fail have therefore worked in vain;
For all our acts to many issues lead.
—*Politics for the People.*

1. You must not blame your failures to hard luck and unkind fate. The cause is within you. You may not be able to control your circumstances, but you can control yourself in the midst of them.

2. Failure often leads a man to success by arousing his latent energy, by firing a dormant purpose, by awakening powers which were sleeping.

3. One who is out of his place can not get possession of himself. He must fill the niche which nature made for him, or he will be a failure. He must feel the whole of himself, all of his faculties, his entire being, tugging away at his life aim, if he would make the most possible of himself and of life.

4. An honorable defeat is better than a mean victory, and no one is really the worse for being beaten, unless he loses heart.

5. Failure is not defeat, if you remain true to what you know is right and noble.

6. The triumph of a just cause may come late; but, when it does come, it is due as much to those who failed in their first efforts as to those who succeeded in their last.

7. To contemplate failure, to think of yourself as unlucky and destined not to succeed, is to court failure.

8. Failure is only endeavor temporarily off the track, or delayed.

9. Failure comes from an underestimate of yourself as truly as from an overestimate. You are practically as strong and purposeful as you think yourself.

10. You can not pursue a worthy object steadily and persistently with all the powers of your mind and yet make your life a failure.

11. The man who looks constantly to others for help, instead of relying on himself, will fail.

12. Complete failure will come, sooner or later, to every man who does not subscribe to the principles of rectitude.

13. Failures may be made stepping-stones to success.

14. Nothing, except crime, is so humiliating as the consciousness of being considered a failure when you feel you have within you the ability to succeed.

15. Defeats and failures have played a great part in the history of success.

16. Failure is, in a sense, the highway to success, inasmuch as every discovery of what is false leads you to seek earnestly after what is true; and every fresh experience points out some form of error which you shall afterwards carefully avoid.

17. Most people fail because they do not deserve to succeed. They set about their work in the wrong way, and in the wrong spirit, and no amount of experience seems to improve them.

18. Failures in sensible men incite to better self-management, and greater tact of self-control as a means of avoiding mistakes in the future.

19. Failure to the man who learns means experience, and experience is knowledge, and knowledge is power, and power is wealth.

20. If you once get a thirst for education, and get your ambition fired to do something, there is very little danger of failure.

21. There is only one real failure in life possible, and that is not to be true to the best you know.

22. Defeats and failures are great developers of character.

23. Do not be afraid of defeat. You are never so near to victory as when defeated in a good cause.

24. Many who have seemed to fail utterly have often exercised a more potent and enduring influence on their race than those whose careers have been courses of uninterrupted success.

25. One does not fail who resolves never to make the same mistake twice.

26. Defeat and failure often come on the very eve of success, and usher it in.

BOOK SEVENTEEN

Part 3. Sorrow

And light is mingled with the gloom,
And joy with grief;
Divinest compensations come,
Through thorns of judgment mercies bloom
In sweet relief. —*Whittier.*

1. Sorrow asks for sympathy, aches to let its griefs be known and shared by a kindred spirit. To find such companionship is to dispel the loneliness from life. To have a heart which you can trust, and into which you can pour your griefs and your doubts and your fears, is to take the sting from sorrow.

2. The sum of life's sorrows does not arise from the crushing weight of one or two heavy providences, but from the hardships, or thoughtlessness, or want of generosity, or want of sympathy of one's fellow-man.

3. As years pass, we find the world to be a place of sorrow as well as of joy.

4. From the deepest sorrow the patient and thoughtful mind will gather richer wisdom than pleasure ever yielded.

5. Griefs knit hearts in closer bonds than happiness ever can; and common sufferings are far stronger links than common joys.

6. Suffering chastens and sweetens the strong nature, teaches patience and resignation, and promotes the deepest as well as the most exalted thought.

7. Suffering, patiently and enduringly borne without loss of faith, is one of the noblest attributes of man. There is something so noble in the quality as to lift it into the highest regions of heroism.

8. Whoever has the power of concentrating his attention and controlling his will can emancipate himself from most of the minor miseries of life.

9. Out of suffering have emerged the strongest souls.

10. Suffering is not necessary to man's progress any further than it goes to correct his irregularities and to call him back to the path of duty. Its mission is accomplished

when this is effected, and it will finally disappear if the causes which produce it are removed.

11. Men are frequently wretched and miserable because they have despised the warnings of conscience.

12. Sorrows will come sometimes as a matter of course, but they need not come as frequently as they do if you do not encourage them; you often make your own sorrows, let trifles annoy you, grow impatient and fretful at small troubles, and render yourself and everybody else uncomfortable by your unhappy mood.

13. Only people who are capable of loving strongly can also suffer great sorrow; but this same necessity of loving serves to counteract their grief and helps to heal them.

14. Healers are ever near when we sorrow—a little child who trusts us, a friend who understands, a neighbor, or perhaps a tiny flower that reminds us of God's love and care.

15. Sorrow is, in some mysterious way, linked with joy and associated with tenderness.

16. You can never be the judge of another's grief. That which is sorrow to one, to another is joy.

17. No man can learn from the sufferings of another; he must suffer himself.

18. Gird your heart with silent fortitude, suffering, yet hoping, all things.

19. You will find much in your life to try you and to test the kind of material of which you are made.

20. Suffering becomes beautiful when you bear great calamities with cheerfulness, not through insensibility, but through greatness of mind and an understanding of the purpose of life.

21. The cement of your heart is mixed with tears, and nearly all your deep affections have their beginning in some sorrowful emotion.

22. Sorrow's best antidote is employment.

23. Sorrow comes unbidden; but comfort waits for an invitation. Solace is for those who seek it.

24. Suffering is a misfortune as viewed from one side, and a discipline as viewed from the other.

25. The greatest books ever written, the sweetest songs ever sung, the most beautiful pictures ever painted, were given to the world out of hearts that have experienced deepest sorrow.

BOOK SEVENTEEN

Part 4. Difficulties

The wise and active conquer difficulties
By daring to attempt them. —*Rowe.*

1. Difficulties may intimidate the weak, but they act only as a wholesome stimulus to men of resolution and valor.

2. The apprenticeship of difficulty is one which the greatest of men have had to serve. It is usually the best stimulus and discipline of character. If often evokes powers of mind and action that, but for it, would have remained dormant.

3. A difficulty is a thing to be overcome; grapple with it at once; facility will come with practice, and strength and fortitude with repeated effort. Thus the mind and character may be trained to an almost perfect discipline, and enabled to act with a grace, spirit and liberty almost incomprehensible to those who have not passed through a similar experience.

4. Difficulty is the soil in which all noble qualities flourish; and the true worker in any sphere is continually coping with difficulties.

5. In all accomplishment there is difficulty; the greater the work, the greater the pains necessary to accomplish it.

6. It is the surmounting of difficulties that makes strong characters.

7. Grappling with difficulties is the surest way of overcoming them.

8. Think your way out of difficulties; never trust to chance. But first learn how to think. The first requisite is self-restraint, and the next, self-possession.

9. Difficulties are your best instructors, and your mistakes often form your best experience.

10. There is no vocation or occupation that does not present many difficulties, at times almost overwhelming; and the young man who allows himself to waver every time he comes to a hard place in life will not succeed.

11. When hard things come, "meet them, greet them, beat them."

12. Difficulties are to be faced and overcome; neither feared nor run away from.

13. Difficult things are the only things worth doing; and they are done by a determined will and a strong hand.

14. The school of difficulty is the best school of moral discipline. When difficulties have to be encountered, they must be met with courage and cheerfulness.

15. In overcoming difficulties, you must be careful not to magnify them, nor to imagine them to be greater than they are.

16. The more difficulties you have to encounter within and without, the more significant and the higher in inspiration your life will be.

17. Many owe the grandeur of their lives to their tremendous difficulties.

18. Nature, when she adds difficulties, adds strength to overcome them.

19. If there were no difficulties, there would be no success; if there were nothing to struggle for, there would be nothing to be achieved.

20. There is, perhaps, no station in life in which difficulties have not to be encountered and overcome before any decided measure of success can be achieved.

21. Difficulties strengthen the mind as labor does the body.

22. Seldom does a man reach a position with which he has reason to be satisfied without encountering difficulties.

23. It is good for men to be roused into action and stiffened into self-reliance by difficulty rather than to slumber away their lives in useless apathy and indolence.

24. The history of difficulty would be but a history of all the great and good things that have thus far been accomplished by men.

25. There is no more helpful and profiting exercise than surmounting obstacles.

26. Difficulties melt away before the man who carries a cheerful spirit and persistently refuses to be discouraged; while they accumulate before the one who is always groaning over his hard luck, and scanning the horizon for clouds not yet in sight.

27. Difficulties make a man, test him and prepare him—it all depends upon how he meets them.

BOOK SEVENTEEN

Part 5. Disappointment

To seek is better than to gain,
The fond hope dies as we attain;
Life's fairest things are those which seem,
The best is that of which we dream. —*Whittier.*

1. With the change of one letter, disappointments become "His appointments."

2. A discontented man is a curse to himself and a bugbear to others. He is not ready for work, nor fit for society. He must get above this spirit of unrest, up to contentment, to self-control, to serenity of spirit, to freedom from vexation, envy, jealousy, and that wearing friction that disorganizes and destroys life's delicate machinery, if he would truly serve.

3. No one ever found the world quite as he would like it.

4. We can not escape disappointments, but we can escape being crushed by them.

5. Nothing goes out of our life except to make room for something better.

6. The brave man will survive his blighted hopes and disappointments, take them for just what they are—lessons and perhaps blessings in disguise—and will march boldly and cheerfully forward in the battle of life.

7. Lack of self-control is one main source of disappointment.

8. Do not take disappointments too seriously.

9. Never be cast down by trifles.

10. The story of human life is that of dreams unfulfilled, ideals unrealized, goals unattained. Youth steps forth with ambition beating high, and paints its conception of life in the colors of the dawn; but days of fierce heat beat down, nights of chill close in, and disappointments come.

11. It is folly to change one's situation because of disappointments. Every situation has its difficulties.

12. History, to a large extent, is the record of disappointments which have been made stepping-stones to achievement.

13. Men of mettle turn disappointments into helps.

14. Young people need to be taught not to expect a perfectly smooth and easy way to the objects of their endeavor or ambition.

15. Pain may be said to follow pleasure as its shadow.

16. He who grasps at many enjoyments is sure to be troubled by many disappointments.

17. By most men the rosy dreams of youth are never fully realized.

18. He who always complains of the clouds receives little of life's sunshine, and deserves less.

19. Guard carefully against letting discontentment possess you. It will be sorrow to your friends, a triumph to your competitors, and can not be productive of any good.

20. Among the principal causes of disappointment are immoderate desires and expectations.

21. A good man and a wise man may at times be angry with the world, at times grieved for it, but no man was ever discontented with the world if he did his duty in it.

22. The honors and emoluments of the world bring so many cares with them that they bring also torture and disquietude.

23. Life is crowned by its lost causes, for a cause that has enlisted noblest powers, evoked highest endeavors, won love, consecrated and commanded bravery, patriotism, self-sacrifice, can never be utterly lost.

24. Do not let the thorns which appear in every vocation, or temporary despondency or disappointment, shake your purpose.

25. Obstacles that many persons would consider insurmountable only spur on a man of will and perseverance, and often such men achieve greater distinction than do they who have everything in their favor.

26. The paths to lofty eminence have always been circuitous, laborious and at times threatening.

27. It is not ease and facility that try men and bring out the good that is in them, so much as trial and difficulty.

28. Disappointments test and prove a man's character. The weak man goes down under them, the strong man grows stronger.

29. Disappointments make one bitter or better.

BOOK SEVENTEEN

Part 6. Discouragement

If what shone afar so grand
Turn to ashes in the hand,
On again, the virtue lies
In the struggle, not the prize.—*R. M. Milnes.*

1. Every young man beginning life in earnest naturally feels discouraged at times, but if he is made of the right kind of stuff he will fight off the feeling and work all the harder.

2. It is impossible for discouragement to paralyze a healthy and properly trained character. The misfortunes will have to be terrible and continued to break down such a man; but, if the right kind of training is there, the first ray of light will reinvigorate the mind, and, with renewed hope, the deepest troubles will be alleviated, if not entirely overcome.

3. No person ought to settle an important question when he is discouraged or depressed; he ought to recognize such a condition as something abnormal and unhealthful—a condition which makes wise judgment and right action impossible.

4. When a youth gets discouraged and does not find life what he thought it would be, because he is not doing the work he was cut out to do, he easily drifts; and the powers which are not employed in a legitimate way seek illegitimate ways.

5. Do not be discouraged by lack of sympathy. Be not cast down because people fail to believe in your ability. Show them that you can and will succeed.

6. No one is ever beaten unless he persists in being discouraged.

7. Indulging in the feeling of discouragement never helped any one over a difficulty, and never will.

8. The man who can be easily discouraged, or turned aside from his purpose, will never win.

9. You do not live in a world in which a man can afford to be discouraged by trifles. There are real difficulties

enough, with which to fight is to live, and which to conquer is to live nobly.

10. If you learn to treat your times of depression and discouragement as symptoms of disease, and avoid deciding or acting when they are on you—to look at them as something apart from your best and truest self—you will avoid the mistakes into which they will lead, and you will do much to overcome them.

11. Despondency scarcely entertains as possible the plan which cheerfulness readily works out. Despondency gives up the work at the very first discouragement, but cheerfulness sings of successes to come. Despondency is broken-hearted because of the hardness of men's hearts, but cheerfulness remembers the might of the eternal hammer which can break the rock in pieces.

12. The real causes of despondency are within. At the head of the list is physical debility. There is where despondency starts. If the body, which is the citadel of life, has been broken down or overtaxed, you will fall an easy prey to every doubt that would harass you.

13. Industry pays debts while despair increases them.

14. To the great majority there come hours when life loses its song. The effect of despondency is most disastrous. It produces complete paralysis of effort. It unfits and disqualifies for living.

15. The darkest, dreariest, most depressing spell of despondency that ever made life a burden and the world unendurable can be completely and gloriously cured.

16. Despondency discrowns manhood. It is a disease that saps manhood of its strength.

17. At intervals you may feel discouraged about your progress, but all who have achieved greatness have had to undergo these same enervating and depressing periods.

18. Gloom and depression not only take much out of life, but detract greatly from the chances of winning success.

19. The most perilous hour of your life is when you are tempted to despond over discouraging conditions.

20. A prolific cause of despondency is a false view of life. You see the wrong things. You take your eyes off encouragements and look at difficulties.

21. The things which most discourage us are in reality our greatest opportunities.

BOOK SEVENTEEN

Part 7. Appearance

'Tis not the richest plant that folds
The sweetest breath of fragrance in;
'Tis not the fairest form that holds
The mildest, purest soul within.—*Rufus Dawes.*

1. It is born in man to respect appearances.
2. You should be ever better than you seem.
3. Make the very best appearance you can honestly, and then forget about it.
4. You can not long deceive the world, for that other self, who ever stands in the shadow of your outer self holding the scales of justice, that telltale in the soul, rushes to the eye or into the manner and betrays you.
5. If you observe a man becoming day by day richer, or advancing in station, or increasing in professional reputation, you set him down as a successful man.
6. The world at large can not help forming its judgment and likings mainly according to outward conduct.
7. Dangers are light if they once seem light; and more dangers have deceived men than have forced them.
8. That which seems a trifle may be the secret spring which shall move the issues of life and death.
9. The way to be beautiful without is to be beautiful within.
10. You must not jump to the conclusion that, because a man has not succeeded in what he has really tried to do with all his might, he can not succeed in anything.
11. A hill ahead appears higher than a mountain behind.
12. Men are all prone to judge of a movement by the character of certain individuals identified with it. If they believe in the persons, the movement is good; if they distrust them, it is bad.
13. A man's character and success are greatly affected by his friends. A man is known by the company he keeps.
14. The eye speaks with an eloquence and truthfulness surpassing speech. It is the window out of which the winged thoughts often fly unwittingly.

15. We can not escape being influenced to some degree by first appearances and impressions.

16. "Fine feathers do not make fine birds," yet clothes do reveal character to some extent.

17. A judgment of the character of another, founded on a close study of its display in his life, and in all over which he has influence, from his clothes to his friends and pursuits, is generally fairly correct in its main outlines.

18. The equivalent of capital, with many young men, is their ability to create a good impression, and to maintain it by correct bearing.

19. In civilized society, external advantages make one more respected. A man with a good coat on his back meets with a better reception that he who has a cheap one.

20. Always endeavor to be really what you would wish to appear.

21. It is as easy to judge a man by the enemies he has made as by his friends.

22. The peculiarities and oddities of a man generally impress us first; and it is not until we are better acquainted with him that we begin to look below these superficial traits, and to know the better part of him.

23. Actions are of so mixed a nature that, as men pry into them, or observe some parts more than others, they take different hues, and put contrary interpretations on them.

24. The world at large judges a man largely by his dress, rather than by his accomplishments.

25. The style and neatness of your attire have much to do with your success in any respectable calling.

26. First impressions are always the most lasting, and, in nearly every instance, are derived from personal appearance.

27. The slovenly, uncouth person, by rendering himself physically disagreeable, sets the feelings of others at defiance, and is rude and uncivil only in another form.

28. A man may have a good character and a bad reputation, or he may have a good reputation and a bad character. The reason of this is that men form their opinions of others from what they appear to be, and not from what they really are.

BOOK SEVENTEEN

Part 8. Uncertainty

Oh, many a shaft, at random sent,
Finds mark the archer little meant. —*Scott.*

1. The things you expect people to do they do not often do, and the things you never look for simply occur and show how little you know about fate.

2. An element of uncertainty permeates every action and aspiration of man; but he who deliberately places his hopes and happiness in matters of chance and speculation is not only jeopardizing his own future usefulness, but unfits himself for the service of others.

3. Some decrees of fate are beyond the powers of man to avert, but the lesser uncertainties of life may be to some extent warded off and overcome.

4. Take the lot of the happiest—it is a tangled yarn. It is made up of sorrows and joys, and the joys are all the brighter because of the sorrows.

5. Apparent trifles often change an entire destiny.

6. There is no man so great but he may both need the help and service, and stand in fear of the power and unkindness, even of the meanest of mortals.

7. Where one man lives to enjoy the good he has in view, ten thousand are cut off in the pursuit of it.

8. Men become slaves for life to reputation that they are not able to maintain, to wealth that they are not strong enough to handle.

9. A weaker man may sometimes light on truths which have escaped a stronger.

10. A man's success can not be measured until he dies. A business man may be counted among the successful one day, and he may be a bankrupt the next. A man in public life may be popular one year, and may be forgotten the next.

11. There is no enterprise on which a man can embark without an element of uncertainty attaching thereto.

12. Many of the great men of action, after perils on land and sea, and heroic deeds that live in history, found commonplace ends.

13. Changing personal and social surroundings, changing standards of living, and changing objects and pursuits, all affect character for better or for worse.

14. He that you now look up to may be your servant, and your servant may become your master.

15. When you heap up riches, you can not know who may spend them.

16. Every one knows that there is not always a way where there is a will; that labor does not always conquer all things; that there are things impossible even to him that wills, however strongly; that one can not always make anything of himself he chooses; that there are limitations in his very nature which no amount of will-power or industry can overcome.

17. The test of character comes at the unexpected time in the unexpected way.

18. Death comes as suddenly to the rich man as to the poor.

19. To-day's losses may be to-morrow's gains.

20. Money can not be, at the best, more than a temporary consolation.

21. Providence perhaps has wisely ordained it that the possession of estates should change, like the succession of the seasons.

22. Rapidly acquired wealth or reputation is more difficult to keep than to acquire.

23. You brought nothing into this world, and it is very certain you can carry nothing out, except the character you have wrought out of the experiences of life.

24. What is certain in death is somewhat softened by what is uncertain.

25. The victory of yesterday is reversed by the defeat of to-day; the star of athletic glory, rising like a meteor, like a meteor has fallen; disgrace and disaster hang on the heels of renown; victor and vanquished presently pass away to oblivion, trusted friends suddenly become enemies, and the world holds on its course with the loss only of so many lives and so much treasure.

26. Duty and to-day are yours; results and futurity belong to God.

27. The uncertainty of to-morrow should inspire us to make the most of to-day.

BOOK SEVENTEEN

Part 9. Temptation

He who tempts, though in vain, at last asperses
The tempted with dishonor foul, supposed
Not incorruptible of faith, not proof
Against temptation. —*Milton.*

1. You are daily exposed to temptations, whether it be of idleness, self-indulgence or vice. The sense of duty and the power of courage will enable you to resist these things at whatever sacrifice of worldly interest.

2. Danger comes in dallying with temptation.

3. A beautiful woman, if poor, should use double circumspection; for her beauty will tempt others, her poverty will tempt herself.

4. He that can not decisively say "No," when tempted to evil, is on the highway to ruin. He loses the respect even of those who would tempt him, and becomes the pliant tool and victim of their evil designs.

5. When a doubtful, but attractive, future is placed before you, there is a great temptation to juggle with the wrong until it seems right; yet any aim that is dishonest carries in itself the germ of certain failure in the real sense of the word—failure that is physical and spiritual.

6. It is best to conquer a temptation; but, if that seems impossible, then it is the part of wisdom to run away from it.

7. Every period of life has its peculiar temptations and dangers, but youth is the time when you are most likely to be ensnared.

8. The temptations and allurements of the world are enticing, and often promise personal comfort and pleasure that for the time being seem more important than the consequences involved.

9. Idle hands and idle thoughts are easily tempted to do things which they ought not to do.

10. So long as man is alive and free he will, in one way or another, seek that which gives him pleasure, and temptation promises pleasure without the effort of earning it. But this promise has never been fulfilled.

11. The world honors those who prove themselves beyond the seduction of any tempter.

12. Great power is always a great temptation, whether it be physical, moral, political, spiritual or financial. But virtue may be strong enough to withstand.

13. The best thing you can do is to make a sacred vow never to keep close company with persons who will lead you into haunts of dissipation and debauchery.

14. One of the chief objects of legislation is to prevent crime by removing the inducements to commit it.

15. Life can never remain passive, and a thousand ills come in through the open door of unresisted temptation.

16. No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and hopefully determined to do the best he can to keep out of it.

17. Every temptation succumbed to, however slight, carries self-degradation. It matters not whether the act be discovered or concealed, the culprit is pursued by a secret uneasiness, by self-reproach, by the workings of conscience, which is his inevitable doom.

18. Your adversity will excite temptation in yourself, and your prosperity will excite it in others.

19. For all who stand on the brink of the forbidden, there is a voice within which declares: "It is wrong."

20. The tempter makes promises that never are fulfilled.

21. Could we see sin and vice in all its horror and dire consequences, it would never tempt us.

22. An evil that can tempt us reveals a corresponding weakness in our character.

23. It is often recommended to turn the back and think of other things when disposed to do evil. It is still better to challenge the temptation and fight it down then and there.

24. Face a temptation frankly, and you have a fighting chance; turn your back on a temptation, and it will return to plague you; "resist the devil, and he will flee from you," is a scientific truth.

25. A clear-cut, definite decision not to do a certain thing, and made once for all, is a great weapon with which to fight temptation.

26. To make definite decisions regarding certain sins in the quiet of one's own room strengthens one to resist when face to face with them.

BOOK SEVENTEEN

Part 10. Excesses

The gods are just, and of our pleasant vices
Make instruments to plague us. —*Shakespeare.*

1. There is not an appetite to be gratified which does not pall and turn to be an enemy the moment it has become your master. You can not give way to excess in any appetite without feeling instant and constant degradation; and he who sinks in such a way that he despises himself will soon be a wretch indeed.

2. No argument need be urged to show how utterly unworthy of his education, of his friends and of himself he acts who so degrades himself as to make the gratification of the appetites and passions of his animal nature the object of life, and looks to them for happiness.

3. Knowledge and strength, beauty and skill, may all be abused; if you neglect or misuse them, you are worse off than if you had never had them.

4. From calamities you bring on yourself there is no escape.

5. There is nothing more important for you to do than to resolve not to exhaust yourself nervously and physically.

6. You are in danger from any recreation which you enjoy greatly, for you will be tempted to give your time too freely to what you enjoy.

7. A life exclusively occupied in affairs of business insensibly tends to narrow the vision and to harden the character.

8. Nothing can be more hurtful to a youth than to have his soul sodden with pleasure. The best qualities of his mind are impaired, common enjoyments become tasteless, his appetite for the higher kind of pleasure is vitiated, and when he comes to face the work and the tests of life, the result is usually aversion and disgust.

9. Corruption and frivolity in high places never fail to exert a pernicious influence on the condition of society. They extend to all classes, where many become alike profligate.

10. The human machine, it should be remembered, is certain to give out after a specified amount of effort, use and exhaustion.

11. Bad habits, careless living, dissipation, overexcitement, overwork, sooner or later bring on exhaustion—physical, mental, moral.

12. A man, to get through work well, must not overwork himself; for, if he do too much to-day, the reaction of fatigue will come, and he will be obliged to do too little to-morrow.

13. There is danger in a calling which requires great expenditure of vitality at long, irregular intervals.

14. Pleasure is an expenditure of stored force. You must save up in order to have a good time. Nature is a merciless usurer, and demands heavy interest on her advances.

15. Youth is prone to overdo, and, once it begins, does not know how to stop.

16. Amusement in moderation is wholesome, and to be commended; but amusement in excess vitiates the whole nature, and is to be carefully guarded against.

17. You have no more right to render yourself useless by excesses than to destroy yourself.

18. Extravagance is the bane of social happiness. It has filled the world with misery. It is an irregularity that strikes at the very root of the tree of domestic peace. It entails wretchedness on what might otherwise be happy families. It is a fruitful source of intemperance, bankruptcy and villainy.

19. Overindulgence in any good thing tends to weaken the character of the one who indulges.

20. While all true work is beautiful and holy, it is also a fact that excesses are evils—a fact that overwork and underpaid work tend to break down instead of build up.

21. Excessive hours of work produce very little. There comes a moment in the day's work when it is no longer possible to maintain an interest in work.

22. Overwork is a sin, even though it be in religious activities.

23. To work or play to the point of fatigue, and then to go beyond it, is a sin against one's physical being.

24. Moderation in all things is a good motto.

BOOK SEVENTEEN

Part 11. Idleness

An idler is a watch that wants both hands;
As useless if it goes as when it stands. —*Cowper.*

1. Idleness is the nursery of crime. It is that prolific germ of which all rank and poisonous vices are the fruits. It is the source of temptation.

2. Idleness is the parent of vice; and vice strikes at the very root of social order and happiness.

3. Indolence consists in the indulgence of a heavy, inactive disposition, entreating you to delay, till some future time, what ought to be done now. This will beset you by day and night, unless you act from principle and a high sense of moral responsibility.

4. No work is worse than overwork; the mind preys on itself—the most unwholesome of food.

5. Indolence as surely runs to dishonesty as does lying. They are but different paths of the same road and not far apart.

6. Leisure, relaxation and amusement, when men ought to be usefully engaged, are indolence.

7. Idleness, frequently indulged, soon becomes a habit.

8. To be self-respecting, one must find some share of the world's work to do, and must do it faithfully and well.

9. Idleness is the source and strength of bad habits.

10. It is indolence which exhausts, not action, in which there is life, health and pleasure.

11. The indolent may contrive that he shall have less than his share of the world's work to do; but nature, proportioning the instinct to the work, contrives that the little shall be much and hard to him.

12. It is idleness that is the curse of man, not labor. Idleness eats the heart out of men as of nations, and consumes them as rust does iron.

13. Idleness and the consciousness of incompetency should make any man ashamed of himself and drive him to do something that is worth the doing.

14. An indolently inclined person can rarely either make or keep property.

15. The spirits may be exhausted and wearied by overmuch employment, but they are utterly wasted by idleness.

16. If you are idle much of the time, you are on the way to ruin, and there are few stopping-places on it. It is rather a precipice than a road.

17. Be ashamed to be constantly idle when there is so much to be done for yourself, your family and your country.

18. There is no room for drones, tramps or vagabonds, and those who are not willing to work for a living must make room for those ambitious men and women who desire to achieve success by lawful methods.

19. Persistent idleness is a thorough demoralizer of body, soul and conscience.

20. The best preventive against idleness is to start with the deep-seated conviction of the earnestness of life, and the certainty of a day of reckoning for the use of one's time and talents.

21. Inactivity may bring on a tired state of mind and body not to be exceeded by the effect of the most exhausting labor. On the other hand, hard work is often so exhilarating that it operates as an incomparable tonic.

22. A brain kept in a state of inactivity loses by degrees its power of perception and judgment.

23. Doing nothing is apprenticeship to doing wrong.

24. The indolent is a slave to visionary and vagrant ideas and dreams. He makes hobbies of them. This is the mental history of all confirmed indolents.

25. Diligence and regular employment are great safeguards to purity; for it is the indolent and vacant mind that is the most susceptible to improper impressions.

26. Lack of congenial work has caused more crime and wretchedness than almost anything else.

27. He who is not regularly, systematically employed incurs perpetual risk.

28. To have no fixed purpose and to drift aimlessly from one thing to another is as demoralizing as idleness.

29. An idle person is the prey to a great variety of temptations.

30. Idleness is quite different from leisure.

BOOK SEVENTEEN

Part 12. Debt

Neither a borrower nor a lender be:
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry.
—*Shakespeare.*

1. Few young men would willingly go into debt for the gratification of some personal whim or luxury if they could lift the veil of the future, if they could see every step of the thorny way to which it leads. If they could see the moral degradation, the course of lying, prevarication, dishonest subterfuge to avoid meeting promised payments, which the borrowing of the first dollar involves; if they could see the grinning phantom which robs the harassed debtor of peace by day and sleep by night, that stands forever by his side mocking at his impotence to shake off the chains by which he has bound himself hand and foot, they would shrink back appalled from the sight; they would suffer any privation, endure any hardship, rather than become the slaves of the grim jailor, debt.

2. To do your best, you must own every bit of yourself. If you are in debt, part of you belongs to your creditors. Nothing but actual sin is more paralyzing to a young person's energies than debt.

3. Be content to begin life at the beginning, and to wait, as others have done, until your income warrants indulgences, before taking them.

4. Debt is an inexhaustible fountain of dishonesty.

5. When a debtor is beaten at every point, and the law threatens to put her screws on him, there is no depth in the gulf of dishonesty into which he will not boldly plunge.

6. Never run into debt, unless for some worthy purpose, and only then when you see a way to get out again.

7. He who incurs debts in striving to maintain a style of living beyond his income is in spirit as dishonest as the man who openly picks your pocket.

8. Debt brings in its train numerous temptations. It lowers a man in self-respect, and places him at the mercy

of his tradesmen and servants. He can not call himself his own master, and it is difficult for him to be truthful.

9. It is impossible for you to cultivate the graces of the mind, or to acquire a fine manner, if you are harassed by debt.

10. Debt injures any young man's reputation.

11. The maelstrom of debt has been the grave of thousands of talented, ambitious men, who might have won honorable distinction and the love of their fellow-men in their various fields of endeavor, had they not given way at the outset to some petty vice or vanity, and, in order to gratify it, borrowed money.

12. A contented mind is a continual feast, but a feast that can never be enjoyed by the unhappy victim of debt. Corroding care must ever be his companion, robbing him of strength, sapping his ambition, and destroying that peace and tranquility so absolutely essential to the successful pursuit of his occupation or profession.

13. It is always well to expand, but it is dangerous to get beyond your income.

14. It is much easier to practice self-denial, even to deprive yourself of some necessities, than to suffer the stings of conscience, the torture of being constantly goaded by creditors, without the means of satisfying them; the horror of being chained day and night to a load from which there is no deliverance; the humiliating consciousness of being a mere chattel-slave, whose time and thought are, in a sense, owned by others.

15. Often has debt, needlessly and carelessly contracted, dragged down to shame and ruin, moral and physical, the joy of a mother's heart, the pride of a father's old age.

16. In the conduct of business, it is frequently necessary, in order to obtain the best results, both to give and to get credit, but this is a very different thing from debt incurred by vanity and self-indulgence.

17. The habit of thrift is a great safeguard against debt.

18. Every sacrifice should be made to meet debts and wipe them out as soon as possible.

19. Man was made a little lower than the angels, but he does not always act as if he were.

20. Man has been given mastery over all created things, yet often has difficulty in mastering himself.

CHARACTER

BOOK EIGHTEEN

Part 1. Man

God give us men. A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the spoils of office can not buy;
Men who possess opinions and a will;
Men who have honor—men who will not lie;
Men who can stand before a demagogue
And scorn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.

—*Holland.*

1. Although customs universally vary, men in all climates and countries are essentially the same.

2. What a piece of work is man! how noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!

3. Man is the miracle of miracles—the great, inscrutable mystery of God. You can not understand the miracle, you know not how to speak of it; no scientist has fathomed it; yet you may feel and know, if you like, that it is verily so.

4. The ideal man is the one who is a true father, neighbor, citizen, workman, business man and churchman.

5. Man is the battling-ground of two great kingdoms of life—the animal and the spiritual.

6. Every profession, trade and social set, in every walk of life, has some peculiar standard of its own by which it judges a gentleman; but it must be remembered that no claims of any profession, institution or class can replace or supplant those of humanity and citizenship.

7. Man is greater than all his acts—greater than any deed he ever does, than any thought he ever thinks, than any creed to which he may ever make subscription.

8. Man has no deeper and surer impression than that the world belongs to, was made for him, and that he was intended to have dominion over it. This impression is

deepened, year by year, as he sees how the relations he bears to it increase.

9. If there is mind in the universe, and if there is purpose in the order and movement of the earth, then man is the culmination of that purpose, and with reference to him were the movements determined and the order constituted.

10. Man exists for culture; not for what he can accomplish, but for what can be accomplished in him.

11. Man is greater than a world, than systems of worlds. There is more mystery in the union of soul with the physical man than in the creation of a universe.

12. Man was not made to be a business or professional machine. To fulfill the object of his being, he must be an all-round, fully developed character.

13. Man is the lord of all the earth. He counts the stars in the heavens, he walks upon the pathways of the deep, he delves from the recesses of the earth her hidden treasures to make them useful for his comfort, he has annihilated time and distance, and behold, all things are under his feet.

14. Man is the recipient of the culture of all the foregoing centuries; and the living generation contains the magnetic current of action and example destined to bind the remotest past with the most distant future.

15. Man needs woman for the completion of his highest being.

16. A man's pleasure, as well as duty, brings him in contact with womanhood from the cradle to the grave.

17. Man is the brain, but woman is the heart of humanity; he its judgment, she its feeling; he its strength, she its grace, ornament, solace and inspiration.

18. Let no man speak a word against a woman at any time, or mention a woman's name in any company where it should not be spoken.

19. Men are naturally less amiable and more intractable than women.

20. The question which will largely determine a man's success or failure in life is the question of his relation to women.

21. Man is made in the image of God—and but a little lower than the angels.

BOOK EIGHTEEN

Part 2. Woman

Seek to be good, but aim not to be great;
A woman's noblest station is retreat;
Her fairest virtues fly from public sight.
—*Lord Lyttleton.*

1. Woman was not meant to be either an unthinking drudge, or the merely pretty ornament of man's leisure. She exists for herself as well as for others; and the serious and responsible duties she is called upon to perform in life, require the cultivated head as well as the sympathizing heart.

2. To instruct woman is to instruct man; to elevate her character is to raise his own; to enlarge her mental freedom is to extend and secure that of the whole community. For nations are but the outcome of homes, and peoples, of mothers.

3. Men can not be sound in mind or morals if women be the reverse; and, if the moral condition of a people mainly depends on the education of the home, then the education of women is to be regarded as a matter of national importance.

4. The world looks to woman, and depends on her for its moral and spiritual advancement.

5. The influence of woman is the same everywhere. Her condition influences the morals, manners and character of the people in all countries. When she is debased, society is debased; when she is morally pure and enlightened, society will be proportionately elevated.

6. The woman who makes a sweet, beautiful home, filling it with love and purity, is doing something better than anything else her hands could do beneath the skies.

7. A girl's noblest ambition should be to prepare herself to be a loving and helpful wife, a noble mother, and a competent manager of a home. If she is thoroughly competent in these lines, she will hardly need to prepare in any other.

8. Women, as the mothers of the race, the bearers and nurses of children, are entitled to special consideration and

care on account of the physical disabilities which these duties may entail.

9. The able housewife must necessarily be an efficient woman of business. She must regulate and control the details of her home, keep her expenditures within her means, arrange everything according to plan and system, and wisely manage and govern those subject to her rule.

10. If there is anything that challenges the unlimited respect and devotion of the masculine mind, it is ability in woman to order well her own household.

11. If woman is true, tender, loving, heroic and self-devoted, she consciously or unconsciously organizes and puts into operation a set of influences that do more to mold the destiny of a nation than any man, uncrowned by power, can possibly do.

12. To direct the power of the home aright, women, as the nurses, trainers and educators of children, need all the help and strength that mental, moral and spiritual culture can give them.

13. In disciplined mental power, woman will find a stronger and safer protection against deception and imposture than in mere innocent and unsuspecting ignorance; in moral and religious culture she will secure sources of influence more powerful and enduring than in physical attractions; and in due self-reliance and self-dependence she will discover the truest sources of domestic comfort and happiness.

14. Mothers and daughters, wives and sisters, remember that you have the making of the morals of the future generation, and rise at once to your high and holy duty.

15. Woman's supreme place is queen of a home. She may add a career to this, but no one has ever yet invented or discovered a substitute for a mother in the home.

16. Many women aspire to careers outside of the home, but there is no career comparable in nobility to that of being a loving wife and a noble mother.

17. Included in the great, big, wonderful word "humanity" is the highest, the holiest and the most valued gift to man—woman.

18. Nearly every great and successful man owes his success to the companionship, help and inspiration of some good woman.

BOOK EIGHTEEN

Part 3. Marriage

He is the half-part of a blessed man
Left to be finished by such as she;
And she a fair divided excellence,
Whose fulness of perfection lies in him.
Oh! two such silver currents, when they join,
Do glorify the banks that bound them in.

—*Shakespeare.*

1. Man without woman is only half a personality, and his nature cries out for the full complement of his being.

2. For a man to be happy, his wife must be a soul-mate as well as a helpmeet. She must be true, chaste and sympathetic.

3. The man who is not faithful to his wife is guilty of a high crime against himself, his wife, his children, society and God. The promise of faithfulness is the vital part of the marriage vow. And the faithfulness promised and required is one of thought and intent, as well as act.

4. The causes of marital unhappiness may be found, not so much in mistakes of selection before marriage, as in mistakes after marriage. The relation is in some respects a trying one, requiring a broad and tolerant spirit.

5. Success in marriage depends on making a sensible and not too hasty choice. Similarity of tastes, of social position, of education and of religion is desirable; and too wide a disparity of age should be avoided.

6. Marriage is an institution of such value to society that it is not to be spoken of in a trivial way. The happiness of marriage depends, first on character, and next on mutual adaptation.

7. Even a young man of bad habits and fast tendencies demands a wife above suspicion.

8. The risks of marriage are for the greater part on the woman's side.

9. There is nothing which so settles the turbulence of a man's nature as his union in life with a high-minded

woman. There he finds rest, contentment and happiness—rest of brain and peace of spirit.

10. Marriage, with all its disappointments, has contributed more to human happiness and human advancement than any other institution ever devised by God or man.

11. The marriage condition, in its essence, is one of mutual advantage and mutual sacrifice, and is thrown completely out of balance by attempts on either side to enjoy the benefits without contributing equal ones to the other.

12. There may be, and doubtless are, numerous abuses of the married state; but that does not argue against its importance, neither does it detract from its value and necessity.

13. Chief among essentials to a happy married life should be placed genuine affection; not a fancy, not a preference, not a passion, but a love that makes it possible to be happy with its object, no matter who departs, and unhappy without it, no matter who remains.

14. The true union needs to be one of mind as well as of heart, and based on mutual esteem as well as mutual affection. In short, true union must rest on qualities of character, which rule in domestic as in public life.

15. The blending of the male and female characteristics produces the grandest character in each.

16. There is nothing which a sensible man is so certain to find as a good wife, if he looks for her in the right place and in the right way.

17. A man's moral character is, necessarily, powerfully influenced by his wife. A lower nature will drag him down, as a higher will lift him up.

18. The basis of permanent happiness in marriage is companionship. The husband and wife should be comrades and confidants with each other.

19. Young women should require, in association and marriage, purity for purity, sobriety for sobriety, and honor for honor.

20. If we keep the right mental attitude, and rightly prepare ourselves, our own will come to us.

21. Early marriages have some disadvantages, but these are largely overruled by the advantages.

BOOK EIGHTEEN

Part 4. The Family

Two heads in council,
Two beside the hearth,
Two in the tangled business of the world,
Two plummets dropped for one, to sound
The abyss of science and the mind. —*Tennyson.*

1. The family, in its origin, is divine; and God has instituted laws for its regulation and perpetuity, and these laws must be scrupulously observed and obeyed, or it ceases to be an ornament and a blessing—the great training-school for church and state—the safeguard of society and a hope for the future.

2. The management of a family and a household is as much a matter of business as the management of a shop or of a counting-house. It requires method, accuracy, organization, industry, discipline, tact, knowledge, and capacity for adapting means to ends. All this is of the essence of business; and hence business habits are as necessary to be cultivated by women who would succeed in the affairs of home—in other words, who would make home happy—as by men in the affairs of business.

3. Family loyalty is a mark of good breeding.

4. The importance of sacredly regarding the family relation can not well be overestimated. It is the foundation-stone of all that is good and pure, both in civilization and religion. Take this away, and the whole fabric must topple and fall.

5. It is highly important and necessary, not only to continue the validity of the marriage rite, on which the true idea of the family is based, but care should be exercised to make the home all that it can and should be made—the most delightful and enticing place on earth, where everything that is good is encouraged, and everything evil pointed out and discountenanced; for as children leave the paternal home, they are, to a great extent, molded for life.

6. No family is perfect, but its faults and failures are not to be discussed with outsiders.

7. They who would dissolve the marriage rite, with all its hallowed and binding influences, would overthrow the foundation of civilization, and turn society into a bedlam of confusion and moral degradation; for it is the chain that binds the entire network of human society together, in all its highest respects, both for time and eternity.

8. The unity and perpetuity of the family tie, in purity and peace, is the only safeguard to national stability, peace and honor.

9. To demoralize the family is to destroy both domestic and national happiness, and undermine completely the temple of virtue and hope, and prepare the way for moral and civil desolation.

10. Family life is God's own medium of training the young. Domestic love and duty are the best security for all that is most dear to man on earth.

11. Nothing can exceed in beauty and sublimity the quietude, peace, harmony, affection and happiness of a well-ordered family, where virtue is nurtured and every good principle fostered and sustained.

12. The true success or failure of a marriage is not determined only by the happiness of the husband and wife, but in the family which arises from it. The character and happiness of the generation that is coming up, not of the one that is passing away, afford the true test of marriage.

13. God established the social unit of family life. It is the only way that the two sexes can live together without impairing virtue and purity.

14. The family circle ought to be the most charming and delightful place on earth, the center of the purest affections and most desirable associations.

15. The family is the first institution, and lies at the basis of everything that is good in society.

16. The family is nature's great moral school, and real character is mostly formed by home influence.

17. Family relationships afford every opportunity for the development of noble character.

18. If you can not be charming and interesting and lovable to the members of your own family, you deserve no credit for being so to outsiders.

19. Family life is a mutual affair—each must contribute his share to it.

BOOK EIGHTEEN

Part 5. Classes and Masses

For just experience tells, in ev'ry soil,
That those who think must govern those who toil;
And all that freedom's highest aim can reach
Is but to lay proportion'd loads on each. —*Goldsmith.*

1. Certain kinds of equality are possible, but social or money equality is impossible as long as men differ in tastes, habits, abilities.

2. Both extreme poverty and extreme wealth are, in a large majority of cases, dangerous and demoralizing.

3. All men are created equal; they are endowed by their Creator with certain inalienable rights; among these are life, liberty, freedom of choice, and the pursuit of happiness.

4. Under constitutional governments, where all classes more or less participate in the exercise of political power, the national character will necessarily depend more on the predominant moral qualities of the many than of the few.

5. While statesmen, philosophers, and professional men and women represent the thinking power of society, the men who found industries and carve out careers, as well as the body of working-people, from whom the national strength and spirit are from time to time recruited, must necessarily furnish the vital force and constitute the real backbone of every nation.

6. The loftiest mortal loves and seeks the same sort of things as does the meanest, only from higher grounds and by higher and safer paths.

7. The need is not that the rich man should become a pauper, the titled throw away his influence, and strength become a weakling. Strength must be retained and added to, if possible; but it must also be used to uplift and enrich those who are needy.

8. Riches contain in themselves no evil; they are given by God. It is in the undue love of them that danger lies.

9. There is no true aristocracy except that of character.

10. The many sudden changes of demand and supply are at the bottom of the troubles of labor and capital alike.

11. We unconsciously classify ourselves by what we are in our inmost being.

12. It is not the existence of inherited wealth, even on a very large scale, that is likely to shake seriously the respect for property; it is vast wealth acquired by doubtful means, employed for unworthy purposes, and exercising an altogether undue influence in society and in the state.

13. The humblest avocations require men to fill them, and every man is entitled to a fair share of the profits of a business, if he is industrious, and should be paid accordingly.

14. Labor multiplies and extends in all directions in proportion as capital furnishes man with the means of labor.

15. The cottage is sure to suffer from every error of the court, the cabinet or the camp.

16. The employer feels justified in having work done as cheaply as he can, and the workingman in getting all he can for his work.

17. The condition of labor is nearly always worst where capital is small.

18. The influence of merit, character and talent will always be the greatest in that government which is the most pure; while the influence of riches will always be the greatest in that government which is the most corrupt.

19. It is every man's duty, whose lot has been favored in comparison with others, who enjoys advantages of wealth, of knowledge, or social influence, of which others are deprived, to devote at least a certain portion of his time and money to the promotion of the general well-being.

20. Labor may be often dictatorial and as autocratic as it accuses capital of being.

21. The world is gradually becoming a democracy where all have equal rights.

22. Taxation without representation is tyranny.

23. Power gravitates to those who are prepared to use it well.

24. Any who misuse or abuse power sooner or later pay the penalty.

BOOK EIGHTEEN

Part 6. Prosperity

They that stand high have many blasts to shake them;
And if they fall, they dash themselves to pieces.
—*Shakespeare.*

1. In time of prosperity you need to lay to heart the lesson that riches are only sent to you in trust, and that you must one day give an account of your stewardship.

2. Money can not buy happiness, but it can purchase more than almost anything else in the way of those substitutes for happiness by which most people manage to exist.

3. The poor man of fixed purpose, of good habits, content to bide his time, who endeavors to please his employer and who is fairly economical, almost invariably finds himself, at the prime of life, in a prosperous condition.

4. Thrift is not a painful virtue. On the contrary, it enables one to avoid much contempt and many indignities. It provides many honest pleasures, of which thriftlessness and extravagance deprive one.

5. It is very important for a man to know how to master and control his abundance.

6. Make money that you may possess it, but do not aim at making too much, for fear it should possess you.

7. Thrift is common sense in every-day working action. It needs no fervent resolution, but only a little patient self-denial.

8. Comparatively few people can be rich; but most have it in their power to acquire, by industry and economy, sufficient to meet their personal and family needs.

9. Competence and comfort lie within the reach of most persons, were they to take the adequate means to secure and enjoy them.

10. Surround yourself with the bracing atmosphere of prosperity, no matter how little money you may have, but always live within your means.

11. Prosperity is the touchstone of virtue; it is less difficult to bear misfortunes than to remain uncorrupted by pleasure.

12. Men honor the rich because they have externally the freedom, power and grace which they feel to be proper to man.

13. The prosperous man must be all the more active and alert, in his duties as a citizen and a neighbor, because of this added power for which he is sponsor.

14. Possessed of a little store of capital, a man walks with a lighter step, his heart beats more cheerily. When adversity or interruption of work occurs, he can meet it; he can fall back on his capital, which will either break his fall or prevent it altogether.

15. Prosperity tends to longevity, if you do not wear life away or burn it out in the feverish pursuit of wealth.

16. You must make up your mind to it that things will not always go pleasantly. No career is ever without a break in its prosperity.

17. The wealthiest and best men have been formed amid difficulties and trials; and you should never succumb to hardships or shirk from toil if you wish to win an honorable career.

18. If a man has health, and is earnest and intense and persistent and industrious, and is able to see the world broadly, and the men and affairs of the world in their true perspective, there is no difficulty whatever about his making a good living.

19. The satisfaction arising from wealth is an assurance of power; besides this, it opens up a way to a higher delight, meeting one's desire for education and art.

20. Most every man pictures himself as being in comfortable circumstances at some future day, as the result of his own industry and skill.

21. The road of human welfare lies along the old highway of stedfast well-doing; and they who are the most persistent, and work in the truest spirit, will usually be the most prosperous.

22. Money is the commodity which will buy everything except health and happiness, and a passport to every place except heaven.

23. The foundation of a degree of prosperity is laid if one regularly spends less than he earns.

24. Insurance is a sure foundation for a degree of protection and prosperity in later life.

BOOK EIGHTEEN

Part 7. Reputation

The purest treasure mortal times afford
Is spotless reputation: that away,
Men are but gilded loam or painted clay.
—*Shakespeare.*

1. Character is what you are; reputation is what others think you are.

2. You must make your reputation by first making yourself.

3. If a man is going to amount to anything, his success will depend very largely on his reputation—what other people think of him.

4. A good name must be the fruit of your own exertions. You can not possess it by patrimony; you can not purchase it with money; you will not light on it by chance; it is independent of birth, station, talents and wealth; it must be the outcome of your own endeavor and the reward of good principles and honorable conduct.

5. With due qualifications, a good name is the best means of either attaining or keeping any promotion.

6. Mien and manner have much to do with your influence and reputation in any walk of life.

7. It is right that in life good qualities should tell—that industry, virtue and goodness should rank the highest—and that the really best men should be foremost.

8. The art of using moderate abilities to advantage often results in larger reputation than does brilliancy.

9. A man must have the reputation of being prompt, energetic, decisive, earnest and true, if he would have the assistance of others; and, without this, success is impossible.

10. A good name keeps its luster in the dark.

11. Nothing will give greater confidence in a man, and bring assistance more quickly, than the reputation for promptness.

12. Many a great man has snatched his reputation from odd bits of time which others, who wonder at their failure to get on, throw away.

13. Your name will stand for something in every group where you mingle—you alone can determine what that something shall be.

14. The reputation for being strong-willed, plucky and indefatigable is of priceless value. It dispels opposition to your undertakings.

15. A reputation for honesty and dependability is above all price.

16. Good reputation is much easier to lose than to gain.

17. The reputation of being always equal to any emergency, of having the power to conquer difficulties, is a great help in advancing your position.

18. A man's reputation draws eyes on him that will narrowly inspect every part of him.

19. To gain the good opinion of those who surround you is of great value and worthy of effort.

20. There are two modes of establishing reputation: to be praised by honest men, and to be abused by rogues. It is best to secure the former, because it will be invariably accompanied by the latter.

21. A good reputation, based on a good character, is a fortune to any man.

22. A good name is rather to be chosen than great riches.

23. It is the use you make of the powers intrusted to you which constitutes your only just claim to respect.

24. A name for being thoroughly reliable opens many a door that has much within.

25. If any one speaks ill of you, let your life be such that none will believe him.

26. Your life is the best answer to slander.

27. When you speak in your own praise, you add nothing to your reputation.

28. To be desirous of a good name, and careful to do everything that you may, innocently, to obtain it is so far from being a fault, even in private persons, that it is their great and indispensable duty.

29. Men of good character are generally men of good reputation; but this is not always the case, as the motives and actions of the best of men are sometimes misunderstood and misrepresented.

30. He is rich who values a good name above gold.

BOOK EIGHTEEN

Part 8. Leadership

If you were born to honor, show it now;
If put upon you, make the judgment good
That thought you worthy of it. —*Shakespeare.*

1. The world wants leaders, thinkers, doers, men of power and action, men who can step out from the crowd and lead, instead of follow.

2. A leader is a man who does not fear to be himself, who believes in himself, who lives his own creed; a man who can not be wheedled hither and thither by every new argument presented, but who knows his goal and goes straight to it.

3. The energetic leader of noble spirit not only wins a way for himself, but carries others with him. His every act has a personal significance, indicating vigor, independence and relf-reliance, and unconsciously commands respect, admiration and homage.

4. When popularity is won by fawning on the people, by withholding the truth from them, by writing and speaking to the lowest tastes, and, still worse, by appeals to class hatred, such a popularity is simply contemptible in the sight of all honest men.

5. Popularity, in the lowest and most common sense, is not worth the having. Do your duty to the best of your power, win the approbation of your own conscience, and popularity, in its best and highest sense, is sure to follow.

6. The great leader attracts to himself men of kindred character, drawing them towards him as the lodestone does iron.

7. You must live outside of yourself and your own selfish interests, and the more you can do this, the more you will draw others to you.

8. The best school in which to train a man for public service is a practical and close touch and mingling with the masses of the people, maintained until he knows them and knows the vicissitudes of their lives—their griefs and disappointments, as well as their hopes and aspirations.

9. The qualities which enable an individual to acquire wealth are often of a character to promote his success in other fields of endeavor and service.

10. There is a great variety of leaders, but the one that gains a lasting following must be a man of integrity of character.

11. There is no accident about a person being a favorite, and the secret of it is tact, good fellowship, unselfishness, and a definite purpose.

12. Popularity, a desirable adjunct in society or business, depends in no small degree on the measure in which one has mastered the fine art of pleasing.

13. Power belongs only to the workers; the idlers are always followers.

14. If by integrity, industry and well-earned success you deserve well of your fellow-citizens, they may in time ask you to accept honors of public service.

15. The secret of personal magnetism, the power of exciting irrational and vehement devotion to its object, has never been fully analyzed. If it is not possessed, it rarely is acquired.

16. Men of genuine excellence, in every station of life —men of industry, of integrity, of high principle, of sterling honesty of purpose—command the spontaneous homage of mankind. It is natural to believe in such men. All that is good in the world is upheld by them, and without their presence it would not be worth living in.

17. It is the strong and courageous men who lead and guide and rule the world.

18. In public life, a man's success depends more on his ideas and on his integrity of character than on his ability either to speak or write. If his ideas agree with those of the people, he will be popular. If, in addition, he is able to present his ideas well, his influence is increased.

19. It is not men of genius who move the world and take the lead in it so much as men of stedfastness, purpose and indefatigable industry.

20. The brave man is an inspiration to the weak, and compels others, as it were, to follow him.

21. The greatest leaders of humanity have always been unassuming, and have won their power in identifying themselves with a great and noble cause.

BOOK EIGHTEEN

Part 9. Greatness

A great life is every person's privilege.
Who seeks, and will not take when once 'tis offered,
Shall never find it more. —*Shakespeare.*

1. True greatness is in the character, never in the circumstance.

2. The range of most men in life is so limited that very few have the opportunity of being great in the world's honors. But each man can act his part honestly, honorably, and to the best of his ability. He can use his gifts and not abuse them. He can strive to make the best of life. He can be true and faithful, even in small things. He can do his duty in that sphere in which God has placed him.

3. There is little greatness that is worth the name that is not founded on and accompanied by sound moral principles.

4. True greatness has little, if anything, to do with rank or power.

5. There is a greatness that rests for its basis on circumstance; it is the greatness of accident. There is a greatness that rests for its basis on raw might; it is the greatness of the brute. There is a greatness that rests for its basis on age; it is that of appearance rather than reality. Then, there is a greatness that is innate. It exists to secure rights and protect the weak; its dominion is the sovereignty of good will, and its titles and degrees are the inherent prerequisites of character. It is the only true greatness. It is this greatness that makes the humanity of the world.

6. Men in great places are thrice servants—servants of the state, servants of fame, and servants of business; so they have little freedom either in their persons, or in their actions, or in their time.

7. The truly large man carries his business with ease and dignity, and never allows himself to become the slave of his environment. He realizes there is something in the world besides merchandise and dollars, and shows forth his belief to all with whom he comes in contact.

8. The great man is he who abides easily on heights to which others rise occasionally and with difficulty.

9. One may be great in many respects and yet not be known in a public way.

10. All that is great in man comes through work, and civilization is its product.

11. Great men are always exceptional men; and greatness itself is but relative.

12. Greatness can not be analyzed. Success does not always come to those of whom it might be expected.

13. Great men are not always good, but good men are always great.

14. Great men are but ordinary men more fully developed and ripened.

15. It is as easy to be great as it is to be small in our daily choices.

16. The really great men are those who produce public opinion and direct the public mind in the direction of the best end.

17. The difference between an ordinary man and a great man may be defined to some degree by the difference in the activity of the will-power.

18. Moral excellence is an indispensable element in all forms of human greatness.

19. Greatness is founded on the alliance of virtue and of fortune.

20. Great occasions are the necessities only for which great men are the supplies.

21. From the highest to the lowest, the richest to the poorest, to no rank or condition in life has nature denied her highest boon—the great heart.

22. Honesty is not only the first step toward greatness —it is greatness itself.

23. A lowly beginning and an humble origin are no barrier to a great career, but rather aids to it.

24. No man has come to greatness who has not felt, in some degree, that his life belongs to his race, and that what God gives him He gives him for mankind.

25. To be great of heart and mind is the privilege of all who will pay the price.

26. "He that would be greatest among you, let him be servant of all."

BOOK EIGHTEEN

Part 10. Fame

Enough of merit has each honored name
To shine untarnished on the rolls of fame,
And add new lustre to the historic page.
—*David Humphreys.*

1. The only genuine and commanding fame is that which character creates.

2. Character will take care of fame. Now and then the world's plaudits may miss the mark somewhat, now a little scant, now a little full in their meed of praise, but they usually average up to the level of truth and their grossest injustices can never circumscribe its destiny.

3. With character achieved, rank and fame will come of themselves; and when they come can be taken care of.

4. Fame is only for those who serve.

5. Fame seeks to crown him who is firm in his convictions, who invites reason against any opinion he has expressed, and admits that the field of knowledge is wider than his own store of it.

6. Fame is like a bubble—it is easily destroyed.

7. A life may be showy and brilliant; it may be prodigious in splendor and display; but if behind all its blazonry there is a failure to meet common obligations, and the neglect of plain duties, fame is too scant a garment to hide the wretched deformity of such a life.

8. Men who acquire fame have never been thrust into popularity by puffs begged or paid for, or given in a friendly spirit. They have outstretched their own hands and touched the public heart.

9. Worth-while fame is the united expression of approval by the good; the genuine testimony of men who have the power of forming a proper judgment of virtuous conduct.

10. The birthplace of fame is in the minds of the discerning and wise. In this sense it is a heavenly voice. Their judgment of some man or woman is taken by the multitude and becomes a common saying.

11. If you can not attain fame or distinction according to the world's estimate, you can at least build up a beautiful character, and this constitutes the greatest success to which the most learned and most highly cultured can attain.

12. No true and permanent fame can be founded, except in labors which promote the happiness of mankind.

13. Fame never comes simply because it is craved.

14. The test of enduring fame is not money, but brains and character. Poverty of purse is not incompatible with riches in honor and intellect.

15. Men may wake at times surprised to find themselves famous, but it was the work they did before going to sleep, and not the slumber, that gave them eminence.

16. Fame, which is the opinion the world expresses of any man's excellent endowments, is the idol to which the finest spirits in all ages have burnt their incense.

17. It is well to have knowledge, and to be famous for learning and general information.

18. One may be famous and not great; and one may be great and not famous.

19. To be remembered is not necessarily to be famous. There is infamy as well as fame.

20. When the big heart of the world speaks out, it has respect to the man that is sternly honest, and will not yield his principles.

21. Whatever aptitude for particular pursuits nature may donate to her favorites, to her particular children, she conducts none but the laborious and the studious to distinction.

22. The feeling that the nation is waiting, ready with its praise or blame, accordingly as the duty is well performed or ill, is a great stimulus.

23. The love of the approbation of one's fellow-men is implanted in one by nature, and is entirely commendable, if properly regulated.

24. Nothing will try your moral fiber so much as the favor of fortune and the flattery of the world.

25. Meritorious works are the result of time and labor, and can not be accomplished by intuition or by a mere wish.

26. He who works for fame rarely attains it; he who serves humanity without thought of reward may find fame awaiting him.

BOOK EIGHTEEN

Part II. Immortality

Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence.
—*George Eliot.*

1. God, through man, is working out some mighty plan. Man's most important task is to fit himself into that plan.

2. Character, embodied in thought and deed, is of the nature of immortality.

3. Nothing perishes and passes away, but lives forever, though changed in form; men's thoughts are as imperishable as their bodies; there is reason to believe in an everlasting existence of the soul as unquestionable as that of the body that harbored it, and the thoughts it expressed.

4. There is an essence of immortality in the life of man, even while in this world.

5. The prophecy of immortality is written in our yearnings.

6. There is something within man which is not all clay, something greater than his calling, which absolutely refuses to grovel in the midst of materiality.

7. The spirits of men do not die; they still live.

8. The physical man dies and disappears; but his thoughts and acts survive, and leave an indelible stamp on his race; and thus the spirit of his life is prolonged and perpetuated, molding the thought and will, and thereby contributing to form the character of the future; and the man's soul survives.

9. The solitary thought of a great thinker will dwell in the minds of men for centuries, until at length it works itself into their daily life and practice. It lives on through the ages, speaking as a voice from the dead, and influencing minds living thousands of years apart.

10. Only what you have wrought into your character during life can you take away with you.

11. To live in hearts we leave behind is not to die.

12. Write your name in kindness, love and mercy on hearts, and you will never be forgotten.

13. Learned men not only instruct and educate those who are desirous to learn, during their life, and while they are present on earth, but they continue to do the same after death, by the monuments of their learning which they leave behind them.

14. While the frame molders and disappears, the deed leaves an indelible stamp and molds thought and will of future generations.

15. Do good, and leave behind you a monument of virtue, which the storms of time can never destroy.

16. Everything that has immortality stamped on it has been done in the most painstaking and careful manner.

17. Whoever has left behind him the record of a noble life has bequeathed to posterity an enduring source of good; for it serves as a model for others to form themselves by in all time to come; still breathing fresh life into men, helping them to reproduce his life anew, and to illustrate his character in other forms.

18. No man's acts die utterly; and, though his body may resolve into dust and air, his good or his bad deeds will still be bringing forth fruit after their kind, and influencing future generations for all time to come. It is in this momentous and solemn fact that the great peril and responsibility of human existence lies.

19. It is a high, solemn, almost awful thought, for every individual man, that his earthly influence, which has a commencement, will never, through all the ages, have an end. What is done is done, has already blended itself with the boundless, ever-living, ever-working universe, and will work there for good or for evil, openly or secretly, throughout time.

20. Man's best products are his happy and sanctifying thoughts, which, when once formed and put into practice, extend their fertilizing influence for thousands of years, and from generation to generation.

21. What we call death is in reality birth into another plane of existence, and as there were loving hearts and hands to welcome us into this life, so will there be those to welcome us into the next.

22. It is incredible that a poem or a picture or any other created work could live longer than the soul of the one who created it.

BOOK EIGHTEEN

Part 12. Religion

Religion does not censure or exclude
Unnumber'd pleasures, harmlessly pursued.
To study culture, and with artful toil
To meliorate and tame the stubborn soil;
To give dissimilar, yet fruitful, lands
The grain, or herd, or plant, that each demands.
—*Cowper.*

1. True religion is an attitude of faith toward the unseen realities and a loving one toward the seen.

2. Religion is a personal matter between man and his Maker, and all systems that have tried to intervene have found themselves set aside by the onward progress of events.

3. Religion, in its essential nature, is an endeavor after a practical expression of man's conscious relation to the Infinite.

4. Religion was intended to bring peace on earth and good will towards men, and whatever tends to hatred and persecution, however correct in the letter, must be utterly wrong in the spirit.

5. Religion is a necessity, growing out of the relation man sustains to his God. He is therefore by nature religious.

6. Religion should be a strength, guide and comfort, not a source of intellectual anxiety or unfriendly argument.

7. In the realm of consciousness a manly religion is not so much a creed as an experience. In the realm of conduct, it is not so much a restraint as an inspiration. In the realm of destiny, it is not only an insurance for the next world, but a program for the present one.

8. If your religion means anything, it means composure, heroism, faith, serenity, loyalty to duty at all times and in all places. It must be able to stand the strain put on it, if it is to recommend itself to the world.

9. Anything that tends to oppress, weaken, debase or mortify is not religion. Religion lightens, strengthens, encourages, uplifts and makes happy and cheerful.

10. Philosophy, science, experience, reason, all the best methods of inquiry at your command, may be called on to guide your feelings and your religious enthusiasm.

11. In every age and every clime, men and women have been willing to incur poverty, hardship, toil, ridicule, persecution, or even death, if thereby they might shed light or comfort on the path which all must walk from the cradle to the grave.

12. Every one is more or less religious, though all do not follow some form of religion.

13. Behind the creation are a mind and a will; before the creation lie a goal and a hope. It was not by chance that either your home or yourself came into being nor are you the victim of blind fate. The seen at every turn proves the unseen, and above all the world is God.

14. All religions which do not aspire to be based on truth are superstitions. There is but one true religion, which is the religion of Truth.

15. Improvement in morality, like improvement in government, is part and parcel of civilization, and results from religion in action.

16. Superstition is a weakening of the mind, against which you should be always on your guard. It is an implied atheism, as it assumes either that God does not rule the world, or that He admits elements of absurdity into His rule of it.

17. A man's religion is not worth much, unless it can illuminate his face, sweeten his words, elevate every action, and make all his life divine.

18. If you cherish the conviction that Christ was but a good man and His death but a martyr's sacrifice; if you say that after the long, hard pull over the hill of life there is no final resting-place; if you believe that love, truth and honor are but names—if, in short, you have any disagreeable or unholy theory which cavils at the good of life and the crowning of death, in the name of humanity keep it to yourself.

19. Spirit is indestructible, age can not decay it, nor death destroy it.

20. Religion is primarily a matter of the heart, though it is aided by intellect, understanding and will.

21. There is but one God, and He is the supreme all.

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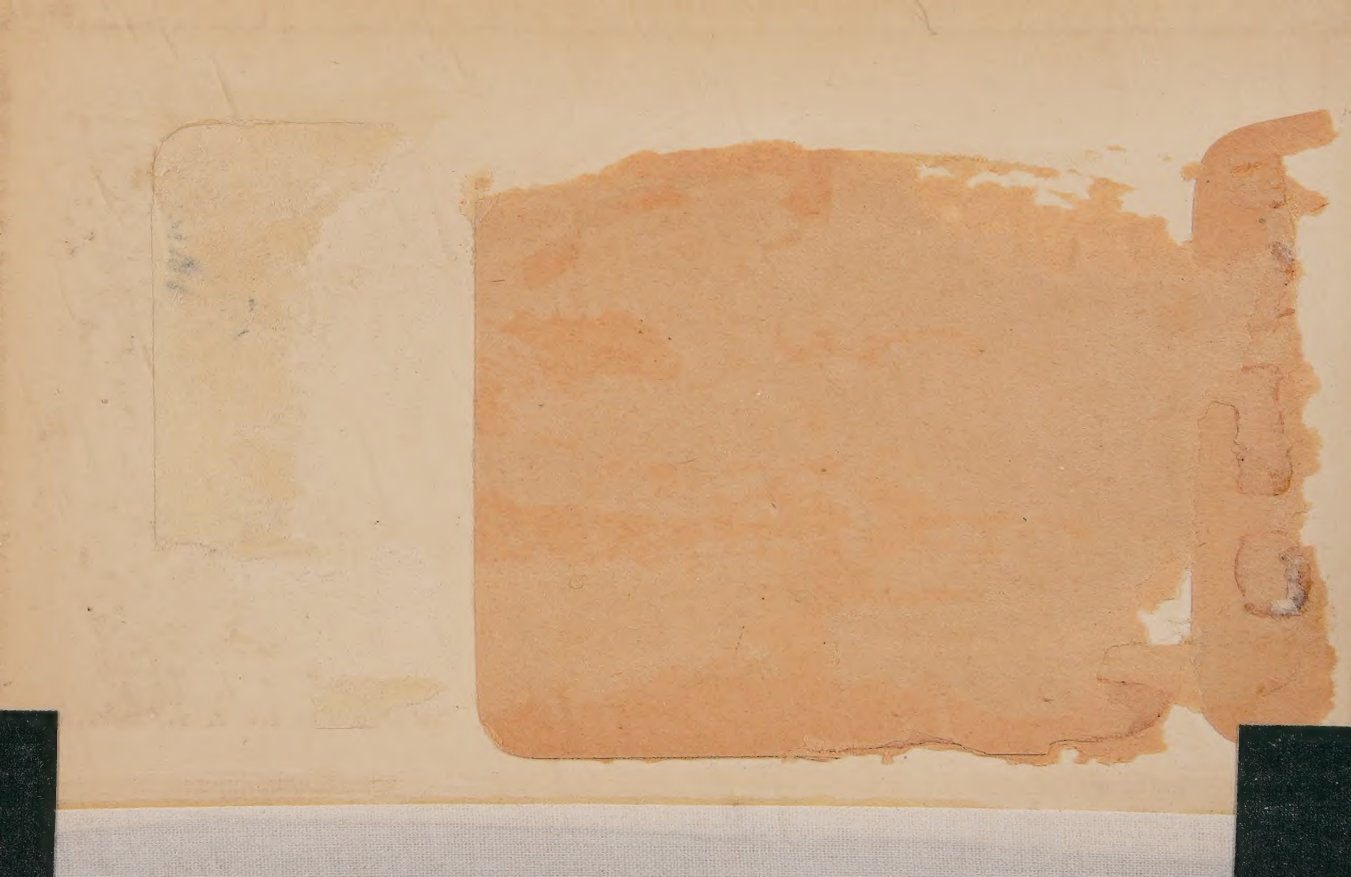

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